

# Arkansas Methodist

Serving One Hundred

and Sixty Thousand Methodists in Arkansas

"The World is M

John Wesley

"Go ye into all the world—" — Mark 16:15

VOL. LXVII

LITTLE ROCK, ARKANSAS, JANUARY 8, 1948

NO. 2

## Circulation Campaign Next Sunday

THE Seventh Annual Arkansas Methodist Circulation Campaign officially opens next Sunday, January 11th. We have already had some complete reports from charges and pastors on many other charges have already done much of the work of the campaign before the official date fixed by our Annual Conferences. Reports indicate that, throughout the state, there will be, again this year, an enthusiastic, thorough campaign of the membership of our church for renewals and new subscriptions for The Arkansas Methodist.

Our circulation plan for giving eight days of intensive work to the circulation of our church paper has had a marvelous response from the ministers and members of our church. Our ministers like it and our people like it. The successful operation of this plan has solved the circulation problem of The Arkansas Methodist and, through the increased circulation, has multiplied the usefulness of our paper manifold.

Where at all possible, we hope that the work of the campaign in the local charge can be completed by the end of Arkansas Methodist Week, January 18th. Under the impetus of a state-wide movement, it is generally easier to do the job before the campaign date is past than after it has officially closed.

Our minimum goal of twenty thousand should be reached, if The Arkansas Methodist is to avoid the danger of financial difficulties in the year before us. May we repeat here that no pastor is limited in the number of subscribers he may send in from his charge, either new or renewals. Our office will assume the responsibility of furnishing the paper to any number of subscribers the pastor may send in above the number the charge had last year.

All materials which our office sends out for the pastor's use in the campaign have been in the mails more than a week. If any charge needs additional supplies of the materials sent out, or if any pastor has failed to receive the materials mailed, please notify our office.

## "Reducto Ad Absurdum"

THE Latin phrase, "Reduced to an Absurdity" used as the caption of this brief article right well describes a use that is now quite commonly being made of the art of music.

"In the course of human events" music has been put to many uses, some degrading, some disgusting, some meaningless and some divinely inspiring. It is our feeling, however, that one of the most ridiculous, grotesque uses to which the harmonies of music have been put is the attempt, in radio commercials, to tell in plain prose set to music the excellent qualities of some cleaning powder, tooth paste or pink pills. It is music "Reducto Ad Absurdum".

If there is a greater travesty on the harmonies of music or a greater imposition on the patience of radio listeners than the growing habit of singing commercials, we have not discovered it. It could be attempted more than once only on radio where the listening audience has little chance to express an opinion.

One can hardly avoid raising a question in his mind about the real value of a product when those promoting its use feel that, in making any statement about it, an attempt must be made to sugar-coat the announcement by setting it to music.

## What Promises Does Religion Make?

BEGINNING with this issue, we plan to run a series of articles in this column under the caption, "What Promises Does Religion Make?" It is our feeling that many people are confused about religion because they have a mistaken idea about what religion promises to its followers.

In this article we want to raise the timely question, DOES RELIGION PROMISE PEACE TO HUMANITY? Without question the Bible does hold out the promise of a possible peace to every man. It is our feeling, however, that a careful reading of the Bible will reveal that this promise of peace is to the individual, rather than to the world at large. We believe that this study will reveal, also, that the promise of peace to the individual is a promise of peace within his own life, rather than peace with the world about him.

Peace I leave with you, My  
peace I give unto you: Not as  
the world giveth, give I unto  
you. John 14:27.

While the Christian has a definite promise of peace within his own heart, if his life is in accord with God's will, Jesus never made an unqualified promise to his disciples or to any other of his followers that they could always be at peace with the world about them. Rather he warned of a very unfriendly world in which they would find tribulations, persecutions and possibly martyrdom.

Peace within is the result of a direct relationship between one individual and God. No power on earth can prevent or destroy such a peace. Nevertheless, when we begin to think of any other kind of peace, we must reckon with other individuals; and there the uncertainty regarding peace begins. Two individuals, or more, can really be at peace with each other only when they are all peaceable. Even God himself cannot endow people about us with the glorious privilege of freedom of will and at the same time guarantee just what their attitude towards us is to be.

Some people seem to enjoy a nasty disposition and appear to get real satisfaction out of being disagreeable. Paul very likely had such people in mind when he wrote, "If it be possible, as much as lieth in you, live peaceably with all men." Goodspeed translates this passage, "If possible, for your part, live peaceably with everybody." This we can and should do "for our part". However, we will be repeatedly disappointed if we believe that even a Christian attitude will cause the world about us to combine to make our lives peaceably happy. More on this subject next week.

## Crusade Emphasis On Church School In 1948

THE Crusade for Christ, throughout this quadrennium, has been a striking example of what a church can accomplish through united action in a well planned program.

Since any new quadrennial program that may be projected in the General Conference, meeting this year, could hardly be organized for action before the end of the calendar year, the year of 1948 is to be given to a Crusade emphasis on increasing enrollment and attendance in the Church School.

While the goals set by the Church Schools of our two Annual Conferences for 1948 are somewhat ambitious, it is altogether possible for these goals to be attained. Many of our Church Schools have already reached and exceeded the goals fixed. Those that have not, will be striving to reach, and pass the goal if possible, by the end of 1948.

The leaders of our church, both ministerial and lay members, realize that the Church School offers the one big opportunity for our church to render a helpful ministry to the children and young people of our church and its constituency. No other agency of our church can possibly reach so many of our children as are ministered to in the Children's Division of the Church School. Usually, if we do not reach children for Christian training through the Children's Division, we do not reach them at all.

Our church reaches a much larger number of its young people through the Youth Division or Methodist Youth Fellowship than it touches in any other manner. But for this agency at work with our young people, we would reach them with very few of our other services or ministries of the church. Our adults are also being reached in ever increasing numbers through the Church School.

For the progressive, growing church today, the Church School is not only its greatest opportunity, it is an absolute necessity. No great church of today, whether we think of an individual congregation or whether we think of a great denomination, would long remain great if it were to fail to give its constituency the character of training offered through the Church School. For the sake of the Kingdom, and for the sake of our own survival as a great church, we should reach every goal set by the Church School this year.

## Fires Burning In Europe's Powder Keg

THE Balkans have often been called the "cockpit" of Europe. More European wars, including both of the World Wars, have started in the Balkans than in any other section of Europe. These congested little nations, with their alliances with various other larger nations, have had an almost unbroken line of misunderstandings and often open conflicts for the centuries past.

The ever-recurring conflict in Greece, aided and abetted, we are told by the Communistic Balkan nations surrounding Greece, is no minor matter. It is now a flickering flame that could be fanned into a raging conflagration. If Russia and her Balkan satellites attempt to make the Communistic revolt in Greece effective, and the United States and her allies attempt to prevent it, we would have a situation out of which almost anything could develop.

## Is Christian Education Essential To Peace

By DR. CHARLES F. BOSS, JR., Executive Secretary,  
Commission on World Peace

**C**HRISTMAS bells and carols awaken in most of us memories of childhood. This cannot but be so, for Christmas focuses the mind of the Christian, and of much of the world, upon the Babe of Bethlehem around whom clusters the music, poetry and experience of peace and good will. Can Christian education contribute to peace?

Christmas produces mental reorientation from the sensational headlines of our newspapers exploiting the clash of nations and the strife of men to the manger of the Christ child. Focus upon Bethlehem will prove too short for many; they will quickly turn their attention again to secular, if not selfish pursuits. Peace should be a permanent experience; not merely an occasional emotion. We need continuously to hear the challenge, "Save the children!" They must be saved. If millions now in distress are to survive, they must be fed, clothed, housed, educated and guarded in health and spirit. Save the children! Save the youth! But save them for what? Are we aiding a generation of children and youth to survive, only later to see them conscripted, trained in preparation for new war, becoming infinitesimal cinders of atomic flash obliteration? Save them for what? A new world order of cooperation and peace, operating under law? Save them for one world or none? Christian education is not the whole answer, but it is an essential in the answer.

We must determine upon and labor and sacrifice for a world that gives children and youth a chance. As the United Nations Charter so poignantly said: "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind . . . have determined . . . to live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security . . ." This purpose of course must be embodied in practice. Yet the little children of today, Bethlehem babes of the modern world, have been born into a world that is neither practicing tolerance nor living in attitudes of peace, nor in many respects behaving as good neighbors. Nations are failing to unite their strength to maintain international peace and security. Their decisions divide instead of unify the world. Will this end in a third world war?

Can Christian education make an essential contribution to just and lasting peace in the world? It is important to note that not just any kind of Christian education will do so; not just any kind of education nor just any kind of Christianity. The fact is that much Christian education, both without and within the Church has continued to transmit conceptions, loyalties and codes of conduct embodying practices which make for nationalistic rivalries and war, for attitudes, conceptions and practices which encourage war and which support it when it comes.

If Christian education is to make a contribution to just and permanent peace, it must be a creative Christian education in process, and in prophetic, ethical goals and methods, embodying the basic spirit and social teachings of Jesus. The Church will then experience tension with nationalistic states whose standards of success are lodged in economic exploitation, personal, corporative, military and political power, operating primarily in their own interest.

Christian education involves more than receiving ideas, concepts and forms of individual social and international conduct of the past. Christian concepts, attitudes and codes of conduct are being revised in the very process of Christian education. God remains a reality, but man's concepts, appreciation, and worship should be a growing experience.

If Christian education is to make an essential contribution to the peace of the world it must now undertake in a creative process the revision of many ideas, concepts, standards, principles and practices by which most of our world now lives. And this creates our dilemma, because

we now are being confronted with a struggle for power—economic, political and international. In a world possessing scientific weapons of atomic energy, radio control and bacteriological warfare, this struggle between East and West constitutes a threat, not only to Christian values, but to the very survival of man.

Christmas has brought many noble aspirations and a vast amount of Christlike sharing with the children of such nations as China, Japan, Germany, Poland and others. Because of this many will survive the immediate threat of starvation, freezing and debilitating disease. But what a travesty upon our human intelligence, what a frustration to present widespread human understanding and generous charity, will be the feeding of children and youth only to enable them to reach the late teen age to be conscripted, propagandized, trained in the practice of violence, destined to be the disillusioned victims of a next world war whose centralized forces were more intent upon the struggle for



DR. CHARLES F. BOSS, JR.

wealth and power, than upon the saving of the children and youth, or of human life generally.

Christian education faces a difficult dilemma. It must be creative and faithful in a world which seeks to apply its highest intelligence to the education of youth, and on the other hand to the science of organized mass obliteration.

Present Christian education must function amidst the rise of totalitarian powers, prompted in part by the quest of men for a more satisfying answer to their poverty, unemployment, homelessness and limited participation in the richer experiences of life; in part by the organized resistance of economic, political and military powers. Christian education is called upon to function in a time when the hellish hot breath from the furnaces of two world wars still scorches the good earth. And, when the sovereign claims of nationalistic states still make their appeal to the common man in terms of something less than "one world"—a common human society whose security shall be fostered by all nations working in concert.

Christian education can make an essential contribution to lasting peace. "War is not born in men; it is built into men." So peace can be built into men. It is required of Christian education that it be prophetic, fearless and creative, refusing to transmit outward, un-Christian concepts and practices which repeatedly have brought tragedy and death to mankind. It can make a contribution to peace if it works out creatively in human personality the deeper moral and spiritual values and objectives taught by the Prince of Peace in the Sermon on the Mount. Sometimes it has been said that it is not the objective or task of the Church to build a new social order. There is probably a sense in which this is true; it is not for the Church to build a detailed blueprint to be imposed upon human society. We believe that it is the

function of the Christian Church to seek to create a new social order among men, and that a creative Christian education must provide the objectives, principles and practices which enable our children and young people to be fitted for "the rule of God" by which His kingdom may come on earth.

It is the task of Christian education to help individuals make their choice in terms of the Kingdom of love, justice, cooperation and peace. It is the task of Christian education also to help individuals distinguish between the demands of earthly states and the secular world which puts great pressure upon us to conform and obey, and the Christian ideals and practices which enable Christians to be creative workers for God in the spirit of Christ, of necessity accepting consequences and penalties which a secular world may exact. Has our Christian education brought us to the place where we are determined to pay whatever cost is required for the elimination of war from our world and for the building of an international order of law, cooperation and peace?

A creative Christian education must be geared to the far-reaching concepts embodied in the Episcopal address of May 5, 1944, the following section of which was adopted by the unanimous vote of the General Conference:

"Christianity cannot be nationalistic; it must be universal in its outlook and appeal. War makes its appeal to force and hate, Christianity to reason and love. The influence of the Church therefore must always be on the side of every effort seeking to remove animosities and prejudices which are contrary to the spirit and teaching of Christ . . . We have looked to international diplomacy to prevent war and it has failed. We have trusted in international law to reduce the horrors and eliminate in a measure the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the Church must rise in its might and demand an international organization which will make another war impossible."

Let us seek peace for it is in the heart of the Babe of Bethlehem. Let Christian education teach us to live the life of the Prince of Peace. Let it embody in our hearts the determination to seek the new world order grounded in the practice of the Kingdom of God as a present reality. If a creative Christian education embodies the message of the bishops in the Episcopal address it surely will make a contribution to a creative and lasting peace among men.

That which is perceived and taught by the leaders of prophetic Christian thought, Christian educators are endeavoring to make a vital experience in the life of the rank and file. And, with realistic recognition of the greatness of the task to be accomplished, Christian educational leaders are succeeding amazingly well. Nor are they oblivious to the race catastrophe.

### THIS IS HOME MISSIONS!

Three new leaflets issued by the Home Missions Council of North America are designed for wide distribution through Protestant churches. They treat of phases of the home missions enterprise in which Methodists are particularly concerned.

They are entitled "Information, If You Please" (\$2 per 100); "Home Missions and the Navajo" (\$3 per 100); and "Back of the Harvest" (\$3.50 per 100). The second-named leaflet is particularly timely in view of President Truman's recent appeal to Congress for relief for Navajos on the New Mexico and Arizona reservations, and Congress' favorable response. The last-named deals with the growing and desperate plight of seasonal agricultural workers—"migrants"—in many parts of the country.

Available also from the Council (297 Fourth Avenue, New York), at a price of 25 cents, is "Our Story and How to Tell It", a brochure by Kenneth Underwood on how to secure publicity on home mission causes.

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## "AND ON EARTH PEACE"

We have been considering the question: What is the meaning of peace? That question has to be answered before we consider the way to peace. The double mistake has been to think that peace meant simply absence of war and to suppose that peace was a thing apart, to be achieved by itself. For the Bible peace is something positive, creative, something that belongs to a true and right way of life.

Our concern is with two kinds of peace, peace within and peace among men. In this Christmas season it is fitting that we take up the latter, the theme of the angel song. The Bible is filled with this concern for peace among men. In the Old Testament it meant peace for Israel and peace among the nations. The Messiah is to be the Prince of Peace: "of the increase of his government and of peace there shall be no end." The chief stress of the New Testament is on that inner peace which every believer may have; the peace of Christ is to rule in our hearts. But the kingdom of God when it comes on earth is to be a rule of righteousness and peace and joy.

But this peace is never thought of as something separate or as an unconditional gift. Jesus sees Jerusalem approaching her doom of destruction because she did not know "the things which belong to peace." Not knowing these, hers was to be not peace but the sword though the Prince of Peace had come as promised. We read in Isaiah, "Ye shall go out in joy, and be led forth with peace." But hard of this follows the word, "Keep ye justice, and do righteousness." "O that thou hadst hearkened to my commandments!" says the same prophet, "then had thy peace been as a river, and thy righteousness as the waves of the sea." And the angel song brings the same truth; rightly translated it reads, "Peace among men in whom he is well pleased," or "among men of his good pleasure."

All this has a very definite and practical meaning for America, as for all the nations of the world. We want peace. For long centuries men have desired this beyond almost any other boon. War has always been brutal, cruel, terrible, but never has it approached the terrible possibilities of today. We want freedom from its threat; we want peace. But we do not realize what that involves and we do not seem to be ready to pay the cost.

Peace can come to the nations only as the total life of society is lifted to a new level within each nation and between the nations. The needed lines of advance are plain. They are as old as the prophets and the gospel, and our complex modern life has only made plainer their need. They are suggested in the Bible by certain great words: truth, justice, mercy, righteousness, obedience. To these we may add two other truths implicit and affirmed in biblical teaching: (1) the oneness and likeness of all men and nations as children of one Father and sacred in his sight; (2) the oneness of men and nations in a common good which they must achieve or a common destruction which they will suffer; (3) the duty of common oil for this common good.

What is required if the world is

## THE GREATEST

Faith looked out at a drowning man;  
And faith had not a doubt  
But what some hand would reach and bring  
The struggling fellow out!

Hope looked out at the sinking man  
And hope had not a frown;  
For she was sure as sure could be  
The man would never drown!

Love looked out at the drowning man  
And Love had faith and hope;  
But Love had more—her hand was quick  
To throw the man a rope!  
—Lon Woodrum In Tony's Scrap Book.

## THE PASSING OF TIME

Time is one of the great elements of life. Well used, it marks success; wasted, it determines defeat and failure. One does not have to be positively bad to fail in life. He may fail by simply wasting his time and doing nothing at all. We all remember the truth of the little poem:

"He made no mistakes; took no wrong roads;  
He never fumbled the ball;  
He never went down 'neath the weight of the load;  
He simply did nothing at all."

It is said that the majority of the human family fail. If this be true, the most of that failure can be charged to indifference concerning the important matters of life and the waste of time. No one can fail who places his life in the hands of God and uses for good whatever talents he has. Only those who waste their time and bury their talents are finally cast out on the rubbish heap of life.

The passing of time should remind us of a few things. It should call to our minds the rapidity with which the years come. We are all a year older than we were at this time last year. We should pause for a moment to raise a few questions—Are we wiser now than we were then? Have we profited by study, observation and the experiences through which we have passed? Have we become less concerned about self and more thoughtful of

to have peace? (1) Truth: that means not only free thought and speech, free press and radio, but the open mind and the spirit of truth in each nation and between the nations. (2) Justice: in industry, trade, natural resources, before the law, a fair chance and equal treatment for all classes and peoples. (3) Freedom: in thought, speech, movement, assembly, self-government, worship. (4) The regard for human personality: in all men, above race, class, wealth, with the state and industry as the servant of man, not the exploiter or oppressor. (5) Good will: not just kindness or pity, but love in action, unselfish and creative. (6) Obedience: the owning of a common authority of the right and true and good, standing above individuals, above kings and captains and parliaments, above even the mightiest of nations—for the Christian, the owning of God's lordship as seen in Christ.—H. F. Rall.

others? Do we really and truly love God supremely and all others as we do ourselves? Is our love a matter of deed as well as word; does it consist of active good will and helpful service toward all concerned? In brief, have we through the year 1947 really grown in grace in the knowledge of our Lord and Saviour Jesus Christ? If these questions can sincerely and honestly be answered in the affirmative, then some progress has been made. The sad thing is many church members have not grown in grace; they have not become more Christlike in character during the past year, and where such is the case they have really retrogressed. There is no such thing as reaching a point in spiritual advancement and stopping. It is a well known fact that religiously speaking we either go forward or backward. We are all better now than we were at the beginning of last year, or we are not as good. During the year, we have advanced or we have retreated. We should ask ourselves the pointed question, "In what direction have we moved?"

The passing of time should remind us of the brevity of life. The Bible repeatedly calls attention to this fact. It goes on to tell us that it passes away with the speed of a weaver's shuttle. It is like a vapor or smoke that appears for a moment on the horizon and then vanishes away. It is only a span long. The writer has always been interested in people who have grown extremely old. He has asked many the pointed question, "Does it seem that you have lived a long time?" Without a single exception the answer has been "No". Some have insisted that it seems only yesterday that they were little children playing about their parents' door. Yes, another year has passed, but stop for a moment to consider how short it has been and how few of them are required to make up the span of life.

This brevity of life should lead all of us to greater exertions. Successful life tolerates no sidelines. It requires that all play the game. An impelling motive should send every person out to do his duty. We should have something of the feeling that Christ had when he said, "I must work the works of him who sent me while it is day for the night cometh when no man can work." The night of death did come for him upon the cross, but in his closing prayer he said, "I have fin-

## CONSTITUTIONAL PROTECTION

The Constitution of the United States of America does not forbid any person his freedom to choose employment and to work uprightly in it; rather, it provides him the liberty of exercising his abilities to attain the heights of honorable achievement and service, and thereby enhance his income, independence, and progress.—Edwin Dummer in The Union Signal.

ished the work which thou gavest me to do." With his dying breath again he said, "It is finished." His life had been much shorter than most lives, but through supreme effort his work was completed. The most important question, in this respect, concerning you and me is not the number of years we live, but whether or not we finish our task. Christ was sent to accomplish a task, and so are we. It was he who said, "As the Father hath sent me, even so send I you."

Another thing that we might well remember in the passing of time is that each year marks a new beginning. Suppose your record of the past year is one that embarrasses you a bit. Past failures do not have to hinder future progress. Salvation through Christ has been called "The gospel of another chance." A heathen poet longed for a land of beginning again. A place where the mistakes of the past might be blotted out and an opportunity to start over, granted. That is exactly what is offered to one and all in the gospel. Regardless of past sins and failures, one may come to Christ with sorrow in his heart and a determination, by his help, to forsake that which is wrong and he will find pardon, peace and power—pardon for past sins and failures, peace that comes through reconciliation with Christ, and the power of a living Presence always at hand to render help. The dead past may be made to bury its dead. Sins and failures, when repented of, may be used as stepping stones to higher things.

The best people cannot look back over a year of perfect advancement. "All have sinned and come short of the glory of God." None can truthfully claim that he has done all the good he could throughout the year. It is with a mixed feeling of pride and regret that all will cast this backward glance—pride over the good, by the help of God, accomplished, and regret over the failures made.

Last, this passing of time should encourage us to leave deeply buried in the old year all those things that hinder spiritual progress. Misunderstanding, prejudice, hatred, fear, doubt, greed, selfishness, lust and indifference to the higher things of life should never be brought across the border line. All who would make progress during the new year should stand firmly upon the foundation of love—supreme love for God and that for which he stands and love, which implies active good will, toward all mankind.—H. O. B.

The driver is safer when the roads are dry; the roads are safer when the driver is dry.—Denver Post.

Beware of that first glass.



# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
of the Little Rock and North Arkansas Conferences  
Complimentary

Office of Publication 1136 Donaghey Building  
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS

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Entered as second-class matter, January 31, 1908,  
at the Post Office at Little Rock, Ark., under the Act  
of Congress of March 3, 1879. Acceptance for mailing  
at special rate of postage provided for in section 1103,  
Act of October 3, 1917, authorized September 12, 1918.



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### SOME ADVENTURES IN SERVICE—No. 2

From Beirut we drove by way of Baalbeg, alongside the Abana River, into the famous old city of Damascus. We found very comfortable accommodations at the Damascus Palace, and there we met a most interesting man by the name of Abraham.

My recollection is that he was a Syrian by birth, and was serving as a Presbyterian missionary, working in a little town some two hundred miles from Damascus, near the old city of Aleppo. The leader of our party had met him before and was expecting him to join us for a short visit at Damascus. He was lonely for Christian fellowship and had driven two hundred miles in a Ford car just to visit with us.

He operated a small mission and was primarily concerned about a vast throng of refugees from the First World War, who had gathered about his little town, seeking to escape starvation. The church that Abraham was serving was supplying him with all the food possible to help the refugees in their fight for life. They were a great burden on his heart and prayers, as well as on the little community in which he lived.

He was a big, brown man, a product of the desert. He had been converted through the missionary efforts of the church he was then serving, and had spent a while in America completing his education. He never grew tired of talking about his work as long as there was anybody left to listen. He described his situation so definitely I can still almost see it—a little village, with a very much smaller mission—surrounded by a great throng of starving refugees. Humanly speaking, he bore the responsibility almost alone.

The morning he left I went down to the entrance of the hotel to see him off and tell him goodbye. His car was stationed near the doorway. He bade me an affectionate farewell, urging most of all that I pray for him and the work he was trying to do, and promised in turn to remember me. He then cranked his car, climbed in, laid his strong brown hands on the steering wheel, and started off over the cobbled stones of that ancient street. When he got to the crossing where he was to turn, he leaned out, looked back, waved his hand, and so far as this world is concerned, passed out of my life forever.

He is dead now, but I hope he was able to save his crowd of some seven thousand refugees from starvation. At least, he did his best.

Prayer is a shield to the soul, a sacrifice to God, and a scrouge to Satan.—John Bunyan.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. C. WAYNE BANKS has been added to the staff of First Church, Ft. Smith, as associate pastor with full responsibility for youth work. He is a graduate of Hendrix College and the Perkins School of Theology of Southern Methodist University. He comes to First Church from Highland Park Church, Dallas, Texas.

A COMMEMORATIVE service for the late Gypsy Smith, who died last August while enroute to America, was held recently in Wesley's Chapel, City Road, London. The minister, the Rev. Walter H. Armstrong, conducted the service, the address being given by the principal of Cliff College, the Rev. John A. Broadbent.

REV. R. E. WILSON has been graciously received at his new appointment at Levy. He has received seventeen new members during November and December. He reports the following weddings during December: Miss Dorothy Skinner and Mark Partin; Miss Julia Hockenberry and Doyle Counts; Miss Linnie Dean Hixon and Roy S. Barnhart; Miss Patsy Jenkins and Miller Souheaver; Miss Bronnie Garrett and Johnnie Smith.

THE Board of Education Campus News carries the following item: "President M. LaFayette Harris announced that effective September 1, 1947, Philander Smith College put into effect its retirement plan for all faculty members. Each member contributes 6 per cent of his salary and the college matches it with an equal amount. Each member, therefore, places an amount equal to 12 per cent of his salary into the retirement fund. The plan operates through the Teachers Insurance and Annuity Association of America."

ACTING on behalf of the major Protestant churches of the United States, Church World Service has brought more than 1200 people to the United States and rehabilitated them in homes and in work, and it is still bringing in about 60 persons per month. Most of the immigrants come from the Baltic countries, from Russia, or from Germany where they were persecuted by the former Nazi government. They include persons from Protestant and Eastern Orthodox churches. An effort is made by CWS and the churches to build them into the life of local communities.

REV. HAROLD BAILEY, pastor at Auvergne, writes: "We have moved from one preaching service a month to a full time church with preaching every Sunday. We have a young people's organization with thirty-one active members which touches the lives of three times as many people. We have \$86.50 in the M. Y. F. treasury. Everywhere there is definite progress shown in the church. We are building a new church and have received some very substantial donations and without a doubt work will be begun very soon on our new building. Our slogan is 'A new church by or before Easter.' The new church will be called 'The Linne Hare Methodist Chapel' in memory of one of our most beloved citizens and Methodist members."

A total of \$10,177,558 was appropriated for the year 1948-49 for the missionary service of the Methodist Church in the United States and overseas, at the recent meeting of the Board of Missions and Church Extension. Of the total appropriation, \$3,857,359 will be used by the Division of Foreign Missions in its work in Europe, Asia, Africa, and South America; \$2,048,535 will be used by the Division of Home Missions in city, rural, and frontier parishes and institutions in the United States and in United States dependencies; and \$4,271,664 will be used by the Woman's Division of Christian Service, both in the United States and overseas. This is the largest appropriation that has been made for missionary work in the history of the Methodist Church.

### PHILIPPINE ISLAND WOMEN EMERGE

The women of the Philippine Islands, "long contented to stay at home", are beginning to know what are their rights as citizens and to exercise those rights, says Miss Emernciana S.

### DEATH OF REV. F. R. HAMILTON

Rev. Fred R. Hamilton, retired minister of the North Arkansas Conference, passed away in a hospital at Fort Sam Houston, Texas, Saturday, January 3rd. Brother and Mrs. Hamilton had gone to Fort Sam Houston to visit their son, Col. Robert Hamilton. Death came as a result of a cerebral hemorrhage. Funeral services were held at Siloam Springs at 2:30 Wednesday of this week. A more complete account of his going will be carried soon.

### JURISDICTIONAL COUNCIL MAKES PLANS FOR QUADRENNIUM

OKLAHOMA CITY, Okla.—The South Central Jurisdictional Council of The Methodist Church met here December 18 to formulate plans for a jurisdictional program for the coming quadrennium in line with the anticipated Church-wide quadrennial emphasis. Expansion of the work carried on by all jurisdictional boards was emphasized at the one-day planning session.

Projects given particular attention by the Council which will be recommended to the Jurisdictional Conference session in El Paso, Texas next June include the following:

1. Continued participation in the Methodist Radio Hour with a definite system of financing the project on the basis of service received by each annual conference.

2. Expansion of the missionary and cultivation program for Latin Americans and Indians both through the Jurisdictional Board of Missions and through the establishment of additional scholarships at Perkins School of Theology for Latin American and Indian students.

3. Further development of the Perkins School of Theology training program for accepted supply pastors.

4. Expansion of the program of the Mt. Sequoyah assembly grounds.

The Council is composed of the six bishops of the South Central Jurisdiction; Jurisdictional Conference officers; one representative from each Area; chairmen of the Jurisdictional Boards of Education, Evangelism, Hospitals and Homes, Lay Activities, Missions and Church Extension, Woman's Society of Christian Service; and Jurisdictional Conference Committee Chairmen. The meeting was also attended by representatives of the General Boards of The Methodist Church.

### RED CROSS SUNDAY SET FOR FEBRUARY 29

Washington, D. C.—President Basil O'Connor of the American Red Cross today announced that February 29 has been set aside as Red Cross Sunday, and February 28, as Red Cross Sabbath.

Observance of the two special days in churches and synagogues throughout the nation precedes the opening of the annual Red Cross Fund appeal which will be conducted from March 1 to 31.

This practice, Mr. O'Connor said, is a tradition among clergymen of all faiths to give spiritual meaning to the Red Cross appeal. In many communities Red Cross uniformed volunteers will attend religious services en masse.

M. Francisco, recently president of the Council of Evangelical Women in Cabanatuan, Nueva Ecija, P. I. Miss Francisco is this year a student in Lafayette, Missouri; she is a Methodist deaconess and kindergarten teacher in Cabanatuan. "Our church women are being awakened to a new consciousness that if we are to build a new land, church women with the Christian foundation must take the lead and hold the torch high", she adds. In her home community, the provincial capital, the church women have embarked on a campaign to fight immorality.

# Reaching The School Children With Religious Education

By MRS. W. F. BATES, Director Children's Work, Little Rock Conference

(The following was given by Mrs. Bates on the Crusade Hour over KARK, Little Rock, on December 13.)

**T**HINKING people today stand appalled before the many problems which face all of us. Added to the constant threat of another world war are those problems here at home, the mounting divorce rate, tensions between racial and economic groups, the rising tide of juvenile delinquency. Many of us feel that the beliefs found in the Bible of the fatherhood of God and the brotherhood of man contain the truth which will provide the solutions to all our problems. Therefore the teaching of these truths to our youth becomes of supreme importance. John Foster Dulles, internationally known lawyer and Christian statesman recently said: "The world is out of balance. There is too much material power and not enough moral power. That is why men look ahead with fear, and not enough moral power. No political formula, no atomic development authority, no United Nations Charter, can make good the spiritual deficit. Only homes and churches can be moral powerhouses. Citizens who do not attend to that in their own community fail themselves, their country and their God."

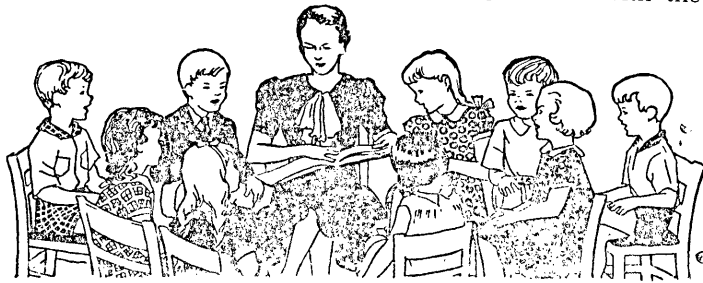
In the final year of our Crusade for Christ the Methodist Church is attempting to do her part in reaching all persons in the community with religious teaching. Especially do we feel our responsibility for reaching the children. During the early part of 1948 the church is making a special effort, in cooperating with other churches in the community to reach the school children. Careful plans have been worked out for this phase of the Crusade. Whether the plans succeed or not will depend on whether you and I really work at the job. About 17 million school children are not affiliated with any church, and are receiving little, if any, religious instruction. Truly the task will challenge our best effort. The following suggestion may help us as we work our plans in our local communities for reaching all school children with religious instruction, given by the church of their choice.

1. We will want to find out which children are in Church School and which are not. Names of those not

in any church will constitute prospect lists for the churches of the community. Many schools will already have this information, and will be glad to make it available to all churches of the community. If such a school census has not been made this year, then you will want to see that one is made. The request for the census should be made to

Rock P. T. A. Council reported that the attendance of the children increased from about 72 per cent to around 90 per cent. One school reported that out of the large number of children attending the school only two reported that they did not attend a church service of some kind during the year.

3. By agreement with the public



the school authorities by all the denominations in the community, if such cooperation can be secured. If not, then it should be clearly understood by all concerned, that the information secured will be available to all the churches. The census must be taken by the school leaders. A census card to be used by all denominations can be secured at small cost from the Service Department of the General Board of Education of the Methodist Church. After the census has been made the cards will be assembled according to the church preference of the children, and the information made available to the designated representatives of each denomination. The names of the children indicating no church preference will be assigned as a prospect list to the church nearest them.

2. The public schools may assist the churches, also, in the matter of stressing the attendance at church services. This idea was promoted last year by the Arkansas State Council of P. T. A. The teachers in a number of schools checked the children each Monday morning, keeping a record of those attending any church service over the week-end. One school obtained pictures, of equal size, of all the churches in the community. Monday morning each week, each child would write his name under the church which he had attended. Several Little Rock schools last year tried this method of encouraging church attendance on the part of the children and they were very pleased with the results. The Little

schools, selected speakers representing all denominations may visit school assemblies for the purpose of interesting children in Church School membership and attendance.

4. Posters are sometimes very effective. The local school may agree to provide bulletin board space to display posters which the churches of the community may provide. The Methodist Church has made available an excellent poster, which may be obtained free of charge, and has no reference to any particular denomination.

5. Boys and girls who are already in Church Schools may be encouraged to extend personal invitations to their schoolmates to attend the church of their choice.

6. Parents and indeed all adults of the community, should be challenged to assist with this great task. The following are some of the ways in which this may be done: by enlisting the aid of P. T. A. groups; by appealing to such civic groups as the Rotary, the Lions the Kiwanis and other groups, for creative cooperation; and in the church, sermons may be preached, three minute talks made by laymen and letters sent to each church family.

7. Local newspapers and radio stations may be willing to give publicity to the movement if they are approached without denominational bias and on the basis of community betterment.

8. What we do with the information made available to us through the public schools, is of course the important thing. Every church will want to begin now making careful

plans for the "follow-up". Nothing will take the place of visits in the home, and continued interest, on the part of the church workers, throughout the year. Unless much of the preparation for this emphasis is made in December the program will not get under way as it should in January. Now is the time to make plans with other church groups and public schools leaders, and to order the census cards and posters.

Most important of all, may we think of this movement not as just another phase in a Crusade, but as a means of reaching real flesh and blood boys and girls who need the love and protection which the church can give, and who need the teachings of that greatest of all teachers in order that they may live full and abundant lives.

Let us think of some of the children we know of: 9-year old Jerry living in an isolated mountain community hungry for fellowship and the enriching experiences which he would find in a church school; of John sitting behind locked doors in a county detention home pouring over a dog-eared copy of the BOY SCOUT MANUAL, his face lighting up with longing and hope as a visitor says, "Would you like to join the Scout troop which meets at St. Luke's Church?" John's only crime so far is that of truancy, but how long will it be until other and more serious charges may be added? It is our task as Church School workers to reach the children one by one who are not now in our churches. The job is too big for any one church, but all of us will have to work together, if the children are reached.

The public schools can provide us with lists of names, but it is up to us to make lists of names come to life, to know each child personally, to love them, visit them, pray for them, and eventually win each one for the church and a vital faith in God.

Prayer: Father God, help us to SEE all of those children across the country who are needing the protective care of the church, and a saving knowledge of Thee. Help us to FEEL the burden of guilt in that we have been indifferent and have neglected these Thy children so long. Help us to be WILLING TO WOK that each one may be helped to achieve the full and abundant life. Amen.

## MINISTERS' WEEK AT SOUTHERN METHODIST UNIVERSITY

The opening address for Ministers' Week will be given in McFarlin Memorial Auditorium at eight o'clock on Monday evening, February 2. Announcements have been sent to ministers throughout the South Central Jurisdiction.

In that the dormitories of the campus are filled, it is necessary for each individual to make his own hotel or room reservation.

The Fondren Lecturer is Doctor Wililam R. Cannon of Emory University. He is using as his general subject, "Our Blessed Redeemer."

Bishop Fred Pierce Corson, the Peyton Lecturer on Preaching, will speak on "Preaching and the Church."

Doctor Edwin Mims, who comes under the Jackson Lectureship on the Bible, has announced as his general subject, "The Functions of the Imagination in the Bible."

The addresses will be given as follows:

Monday, February 2

8:00 P. M.—"Man," Doctor Cannon.

Tuesday, February 3

10:00 A. M.—"Strengthening the Church

Through Preaching," Bishop Corson.

11:00 A. M.—"Prophet," Doctor Cannon.

2:00 P. M.—"Chambers of Imagery and Symbolism: Definitions, Distinctions, and Illustrations," Doctor Mims.

3:00 P. M.—"Interpreting the Church through Preaching," Bishop Corson.

8:00 P. M.—"Judge," Doctor Cannon.

Wednesday, February 4

10:00 A. M.—"The Contemplative Imagination: The Art of Thinking in the Prophets and in St. Paul," Doctor Mims.

11:00 A. M.—"Defending the Church through Preaching," Bishop Corson.

2:00 P. M.—"Priest," Doctor Cannon.

3:00 P. M.—"The Creative Imagination: As Seen in the Book of Job," Doctor Mims.

8:00 P. M.—"Appraising the Church through Preaching," Bishop Corson.

Thursday, February 5

10:00 A. M.—"The Supreme Imagination of Jesus," Doctor Mims.

11:00 A. M.—"Sacrifice," Doctor Cannon.

2:00 P. M.—"Building the Church through

## BRITISH METHODISTS NOTE AMERICAN HOSPITALITY

Gracious words were spoken at a recent meeting in England of the Eastern section of the Methodist Ecumenical Council over which the Rev. Dr. Wilbert F. Howard, presided.

According to the METHODIST RECORDER "it was resolved to express to our American friends deep gratitude for the generous hospitality extended to the British delegates to the Springfield Conference.

"In addition to the provision of hospitality for the period of the Conference, facilities were provided for some of the delegates to visit churches and educational institutions in different parts of the United States.

"By common consent, the Conference at Springfield marked an important stage in the development of the Methodist Ecumenical movement and the decision to send a British delegation, in spite of the present economic situation, was abundantly justified."

Preaching," Bishop Corson.

3:00 P. M.—"God," Doctor Cannon.



# THE CHILDREN'S PAGE

ANNIE WINDURNE, Editor



## IN STORYLAND

### CHILD OF NAZARETH

By Bertha Gagos

The rising sun tinted the white walls of the carpenter's home to a rosy hue. The same light gave a radiant glow to the earnest face of the boy standing in the courtyard. His expression was wistful.

"What is it, my son?" his mother asked, bearing an empty water jar from the house.

"Oh," whispered the boy, "I wish that I could change Nazareth so it would always be as beautiful as it looks at sunrise. I wish I could make all the people happy."

"I know," Mary patted His arm lovingly. "You may make me happy by going with me to the well." The child smiled and ran along beside her.

The street was gay with the voices of women on their way to the well to draw water before the sun became hot. "Good morning, Mary!" a neighbor called cheerfully. "What a big boy Jesus is getting to be."

"Good morning, Esther!" Mary's voice was full of pride. Her eyes lingered on the thin, straight figure beside her.

"Mother," the boy asked eagerly, "if a caravan stops on the way to Damascus, may I ride on a camel?"

"If you wish, dear," Mary smiled at this request. Then her face became sober. "There is old Hannah on her way to the well. She should not try to carry water."

The boy darted from his mother's side, his bare feet hardly seeming to touch the rough stones of the street. He took the jar from Hannah.

"Let me get your water," he said smiling. The woman's wrinkled face brightened. "You are a good lad," she told him.

It was a busy day for the child of Nazareth. He tended the faithful donkey and the lively goats which slept in the room below the living quarters of the carpenter's family. He found time to pick fragrant flowers for blind Amos, a neighbor. He smoothed the surface of the wooden doll He had carved and took it to tiny, crippled Phoebe, who lived beyond the well.

When the boy proudly delivered the fine chest Joseph had made for the town's richest man, a servant filled His hands with sweet raisins. Jesus saved most of them to give to the beggar who sat in the hot sun.

Late in the afternoon, Benjamin, the small grandson of old Hannah, ran breathlessly into the carpenter's home to ask if Jesus could take him to the well to see a caravan.

"Of course, you may go, son," Mary looked up from her weaving. "Stay as long as you wish."

The boys ran off together. When Benjamin's small feet began to lag, the older lad picked him up and carried him. There was a crowd of noisy, excited boys around the well. Part of the caravan was arriving and the men were shouting to lumbering camels being led to water. Pushing through the throng, the child of Nazareth set Benjamin down beside a sad-looking man. Benjamin clung to the bigger boy's garment with both his hands.

"You look hot, sir," Jesus said



## A HAPPY FAMILY

What makes a happy family?  
Listen, and I will tell.  
It's not your house. It's not your clothes.  
Nor the car you like so well  
Nor the trips you take, nor the radio,  
Nor money you have to spend.  
It's something better than all of these,  
Something that will not end.  
It's love of dad, who works so hard  
To get the things you need.  
It's mother, loving and helping you  
By every kindly deed.  
It's brother's love and sister's love,  
And your love for each one  
That makes the joy and happiness,  
When every day is done.

—Susie Potter Hesse, In  
"Story-Time".

## IN THE WORLD OF BOYS AND GIRLS

### ZENO THE WISE

By Minna McEuen Meyer

"Good night, Zeno. Lie down on your mat. The children are all asleep and it's time for good doggies to go to sleep, too."

Zeno wagged his tail and Mr. White patted the dog's head. Then Mr. White climbed the stairs and Zeno lay down on his mat in front of the open fireplace.

It was chilly outside for a cold wind was blowing from the sea, but Zeno felt very comfortable in the living room of the great orphanage, for the fire had not been entirely covered and now and then bright flames shot up through the ashes. When this happened the dog would open his eyes to watch the flickering light, and then as the flame died down and it became dark he would go to sleep again.

Suddenly there came a loud crack. Zeno sat straight up on his haunches. A bright spark shot out from the fireplace and landed right in the box of shavings and kindling wood that one of the boys had brought in from the carpenter shop. Pretty soon there was a sputtering noise and then a very bright flame, much brighter than the flames Zeno had been watching. The kindling wood was all burning with a very sharp crackling noise, and it was sending out many sparks. One of these sparks landed on some cushions and they began to burn, but instead of sending out bright flames, they sent up black smoke. The smoke began to fill the room, and Zeno felt very queer. Something was wrong, he felt very sure of that.

Now, all this time, Mr. White, who with Zeno's help, took care of the great Near East Relief orphanage with its thirteen hundred children, was sound asleep, as were all the children. And they slept right on, although the smoke had formed a great dark cloud in the room and the red flames were burning a hole in the floor of the living room.

Then as if in a dream Mr. White felt something cold pressing hard against his cheek. He opened his eyes. There was Zeno standing over him and the cold thing that pressed against his cheek was Zeno's nose.

In a moment Mr. White smelled the smoke and he hurried out of bed and ran downstairs to put out the fire.

None of the children knew anything about the fire, until the next morning, when Mr. White told them and praised Zeno for being such a wise and faithful dog. The boys cheered and shouted "Hurrah for Zeno!" while Zeno frisked and barked to show how happy he was that the children had been kept free from harm.—Exchange.

she governs the noun."

Child (to young man who has called)—"Sister told me to entertain you till she comes down."

Young man—"Oh, she did, did she?"

Child—"Yes—and I'm not to answer too many questions."—Exchange.

## JUST FOR FUN

"Pat," said the 5th grade teacher, in an arithmetic review, "how many make a million?"

And the experienced and realistic Pat promptly replied: "Very few."  
—Carbon Copy.

Chief: "Do you believe in life after death?"

Office boy: "Yes, sir."

Chief: "Then everything is in order. After you had gone off for the afternoon yesterday to bury your grandfather, he came in here to see you."—Selected.

Doctor: "The trouble with your husband is that he can't get up a perspiration."

Wife: "Wait 'till he sees the bill for his Christmas present and it will keep him in a sweat for a month."

Mrs. Brown (to caller)—"Oh, yes, my father is still with us. He is very old, but he possesses all his faculties."

Margery—"He hasn't got his hair, mummy."—Boston Transcript.

Teachers: "Parse the sentence, 'Tom married Jane.'"

Boy: "Tom's a noun, because he's the name of something; married's a conjunction, because it joins Tom to Jane, and Jane's a verb, because

to the unhappy stranger. "May I draw for you?"

"If you wish," the man spoke without interest. But he drank thirstily when the cool water was handed to him. Without waiting for the man's permission, the boy drew water for the weary camel.

"Thank you, lad," the man smiled. "Would you like to ride the camel to the edge of town?"

Jesus stepped forward eagerly, but Benjamin held him back. "I can't leave Benjamin alone," Jesus tried not to show his disappointment. "But thank you anyway."

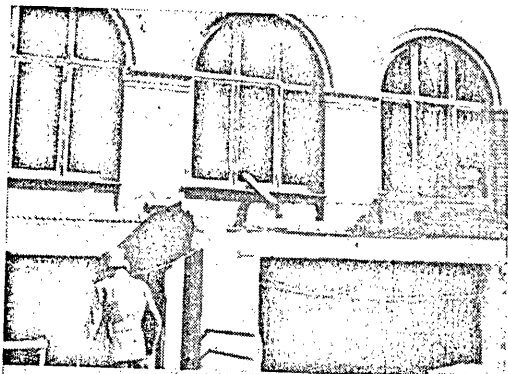
"You're a good boy," the man's voice was husky. "Remind me of my own son. We lost him last week."

All the way home Benjamin chattered happily about the caravan. Old Hannah thanked Jesus for taking such good care of the small boy. Then the older lad hurried to the goats and the donkey.

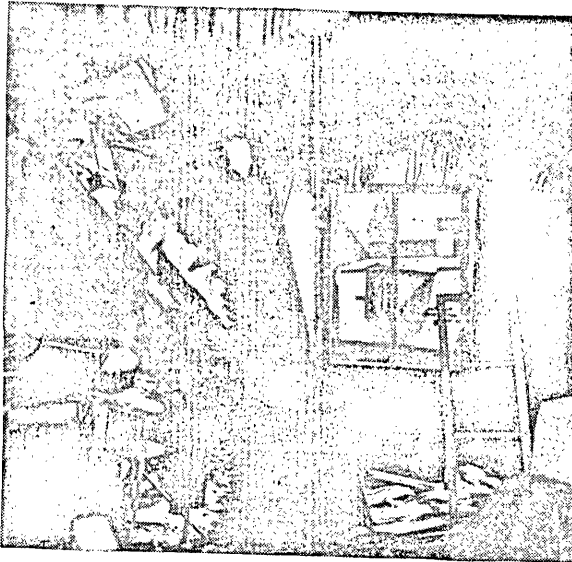
The first star of evening twinkled in a deep blue sky as the child of Nazareth climbed the steps to the bed chamber. "I wish I could make these people happy," he sighed.

As the moon rose over the hill, old Hannah looked at little Benjamin smiling in his sleep. Blind Amos was tenderly fingering some faded but still fragrant flowers. Crippled Phoebe slept with the wooden doll clutched tightly in her arms. And out on the Damascus road a man, who had felt that his grief was too great to bear, was comforted when he remembered the kind child of Nazareth.—Christian-Evangelist.

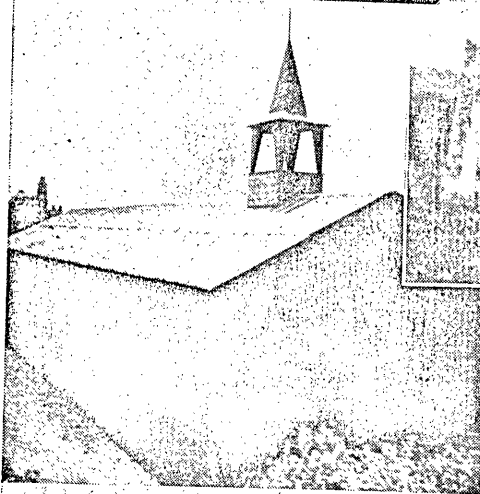




A wartime picture of Central Mission, Copenhagen, Denmark, shows the results of repeated bombings—and one of the Nazi soldiery that was responsible

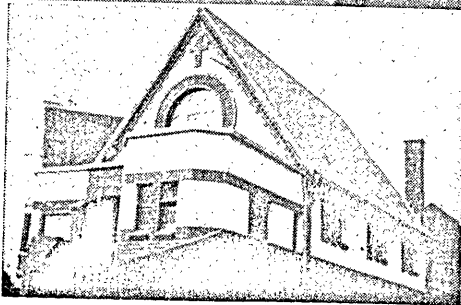
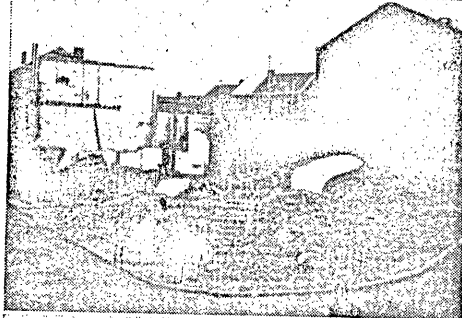


The bombed-out lodgings of the girls who looked after the day nursery at the Danes' Central Mission



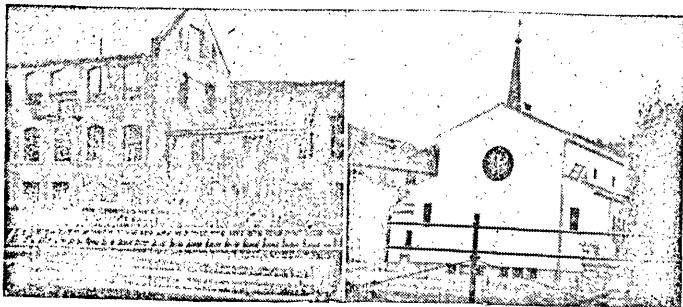
Comines, in Belgium, after a bomb struck the Methodist sanctuary and parsonage

A Wooden barracks church has been erected at Comines, and it was dedicated with the aid of a brass band



The two pictures immediately above show the church at Herstal, Belgium, before and after the restoration

Ruins in bombed Molde, Norway, and the new Methodist Church, erected with Crusade for Christ funds



## EUROPE: BEFORE AND AFTER WAR

When Bishop Paul N. Garber opened the Belgium Annual Conference session a year ago, he used a gavel made from bits of wood retrieved from the ruins of the Methodist churches at Antwerp and Herstal. Now Herstal has a new church, and the damaged building at busy Antwerp has been repaired. Belgian Methodists are grateful to the Crusade for Christ.

In many other cities and villages of Belgium, as well as France, Poland, Czechoslovakia, Norway and Denmark, Crusade gifts have made possible the second part of such before-and-after pictures as those shown on this page.

Other reconstruction projects are still in the planning stage. They will help to keep the fires of hope burning in the hearts of war-weary Methodists in Europe. Superintendent William G. Thonger of Belgium speaks for many when he says:

"In the critical years which we have just lived through—and are still living in—what would we have done without the faithful support of your gifts, your sympathy, your prayers? We have no illusions on this matter. Our gratefulness is such that it would be vain for me to find words sufficient to give it adequate expression!"



## CRUSADE FOR CHRIST

### LATIN AMERICA HEARS THE GOSPEL

By W. W. REID

An "upsurge of Protestantism", with crowded churches and Sunday schools, is reported from many countries of South America by competent observers. It is accompanied by a demand for Bibles, church school and other religious literature.

Dr. George P. Howard, who knows the mind and pulse of the Latin, reports the same interest not only deep in South America, but in Costa Rica, Panama, the Canal Zone, and Colombia. In recent

meetings in Central America he addressed great throngs of students and professional people in every city visited.

And Bishop Eleazar Guerra, of the Methodist Church of Mexico, reports a 100% increase in that Church's membership in the past three years, and a present total evangelical membership in Mexico of one million people.

In Brazil where the Methodist Church now has four bishops, four new buildings

were recently dedicated for Colegio Americano, notable Methodist girls' school in Porto Alegre. The enrollment of prospective ministers has doubled during the past three years at Union Theological Seminary, Buenos Aires, Argentina. A new edifice has been erected for Crandon Institute, Montevideo, Uruguay. And some scores of new churches in South America have been made possible by "Crusade" funds from North American Methodism.

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1. Solicit every Methodist Home for a new subscription or renewal for the Arkansas Methodist during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 19th, to the District Superintendent and to the office of the Arkansas Methodist, Little Rock, of the results of the Campaign.
3. Any necessary follow-up work can be reported as soon as complete.

Watch the Arkansas Methodist in the issue of January 29th for a full report by Districts and by Charges of the results of the Circulation Campaign as received through the week of January 18th.

To Ministers And Members  
Methodist Church In And

The ARKANSAS METHODIST. other person. It has already proved able to carry forward our program the editor, Rev. Ewing T. Wayland, the staff have furnished us one of the period just before us is a very relates to our Church School is the General Conference and the Jurisdiction to be aware of the great program before. Therefore I urge all Methodists METHODIST during the period from finer work than to use this period for had for subscriptions, both new and pastors will be given loyal cooperation.

## The Meeting of the General and the Crusade Emphasis

# THE ARKANSAS

## A "MUST" For Know Arkansas Methodism

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endorsement from me or any  
it we would never have been  
Dr. E. T. Wayland, the gifted  
ditor, and the other members  
ions in our church.  
The phase of the Crusade that  
tant; and this year also the  
will be held. Our people need

bscribe for the ARKANSAS  
I feel our pastors can do no  
a vigorous campaign will be  
paper. I am confident our  
enterprise.

cerely yours,

Paul E. Martin

l Conferences in 1948  
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Arkansas Methodist

ANSAS METHODIST - - - JAN. 11th Through JAN. 18th

Contributing Editors:  
Roy E. Fawcett  
Mrs. W. F. Bates

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### North Arkansas At Cleveland Youth Conference

The North Arkansas Conference was given a quota of 120, 108 young people and 12 adults, for the National Youth Conference at Cleveland, Ohio, December 30-January 2. This quota was filled and an additional quota of 20 was secured and filled; then we were able to secure 10 additional spaces. Thus, the North Arkansas Conference was able to secure 150 for the Cleveland Conference, 15 adults and 135 young people.

The following is the list by district of delegates attending this conference:

#### Batesville District

Alfred A. Knox (adult); Ben F. Love; Bobby D. Morris; Mary Lee Wann; Lucy Anne Maxfield; Bob Penix; Margaret Ann Coe; Bobbie Maxine Hood; Kathryn McClellan; John C. Bunch; Shelby Baxter; Foster S. Crawford; Gregory Thompson; Nell Dean Bruner; Margaret Ann Wilson; Edwin Conine; and Roy I. Bagley (adult).

#### Conway District

Thomas H. Moore; Patricia A. Rickman; Lillian D. Sweeden; William C. Kerr; Melba M. Bass; Doris D. Hodges; Jerry C. Clark; Walter E. Workman; James S. Upton; Jane V. Harton; Walter C. Johnson; Mary L. White; Ora Lee Morden; Barbara N. Pettingill; Ira A. Brumley (adult); Allan Eugene Hilliard; Randolph C. Kerr; Pryor R. Cruce, Jr.; Wilbur C. Redwine; Jerry L. Auten; William R. Rice; Barbara J. Blackburn; Mary Moore; Aleze Gribble and Emma J. McCollum.

#### Fayetteville District

Thomas Ray Bair; Garland Melton; Alfred Hathcock; Howard E. Waggoner; Eugene W. Lambert, Jr.; Ollie Mae Barnes (adult); Aldah Sue Harris; Mary Ann Maddox; Jane Sullivan; Julia Harrison; Marianne Pyeatte; Mary Alta Byrd; Marjorie L. Hammond; Doris J. Hooker; John O. Kumpe and Betty Jo Melton.

#### Fort Smith District

John A. Bayliss (adult); Carolyn H. Herbert; Marolyn Herbert; Lola Jean Featherston; Betty L. Wineinger; Jean A. Davis; Doris L. Smith; Mrs. Louise Mitchell (adult); Mary K. Workman; Betty Lou Bailey; Clyde H. Stephens; William D. Bright; McDonald Poe; Leroy C. McKinney; Herschel H. McClurkin; Betty Jean Johnson; Jerry Kraus; Elizabeth A. Day; Joe McCutcheon; Martin Martin; Katala Ann Green; Mary Ann Kenny; Patsy J. Floyd; Patricia L. Hunter; Margaret Day; Jo Ann Cravens; Aaron Barling and Roger Lynch, Jr.

#### Helena District

Bettye J. Waters; Minola Ruth Caplena; Mrs. D. G. Hindman (adult); Thomas F. Aldridge; Nancy B. Poole; George D. Ethridge; Jimmy O. Turner; Ethan M. Dodgen (adult); Theresa Chandler; Robert Fugitt; Janet Walker and Yvonne Fugitt (adult).



Methodist Board of Education

## Forgotten?

**Retired! Pushed aside by life which he has served faithfully—old friends are gone. The younger generation finds little time to sit and talk with him. Is he deserted by his Sunday school? By his Church? He must never be! There is a class to which he belongs, literature for him to read, friends to visit him, a chance to give his dollar, too. It is called the Adult Home Department. Retired. Yes, but in the name of Christ he must not be deserted. Go—if he cannot come to the Church, take the Church School to him.**

Methodism today observes the 160th anniversary of its program of Higher Education which began with the founding of Cokesbury College, Abingdon, Maryland, December 6, 1787, and now includes 125 schools, colleges and universities distributed throughout America.



THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

#### Jonesboro District

Jo Ann Trieschmann; Iva Louise Seay; Della Juanita Eberdt; Gallo-way B. Gossett; Ethel Mae Eberdt; Mary W. Taylor; Ennis Morrow Cooley, Jr.; Chloe Goodloe; Betty Ann Mills; Stanley R. Reed; Georgia Annable; Alice C. Campbell; Peggy Jo Hagler; Virginia Sue Osmont; Thomas F. Mooring; Charles W. Lewis (adult); Mamie L. Adams

(adult); Carl Lynn Robertson; Earlene Lelia Baker; Mona Sue Williams; Ruth Virginia Seay; Alicia Ann Bell; Martha Elizabeth Stewart; Ruth Idella McKisson; George Ann Stilwell; Mrs. Mona R. Moore (adult); Catherine O'Brien and Margery Hale.

#### Paragould District

Mary Jo Elsass; Jewell D. Marlar; Jack B. Phillips; Charles B.

Estes; Barbara N. Logan; Patricia J. Wood; Jessalee DeVoll; Charline Phillips and Patsy Hallmark.

#### Searcy District

Julia Mullens; Tom D. Olmstead; Teddy M. Blair; Martha Sue Walker; Johnnie M. Wallace; J. M. Park, Jr.; Martha J. Harris; Bonnie L. Lee; Harry M. Clark; Lloyd D. Lewis; Joanne Rogers; Wadene Foreman; Arthur Grayson Lewis; Johnnie M. Smith and James H. Garrett.

#### After Cleveland . . . What?

The question is being asked, AFTER CLEVELAND . . . WHAT?

The districts of the North Arkansas Conference are planning for youth rallies to be held soon after the Cleveland Conference. It is hoped that these district rallies will challenge our local church groups to bring more young people into the program of the church.

It is hoped that the Cleveland Conference and the district rallies will challenge young people to a greater service in their local churches and that many young people may be challenged to give their lives in full service through the program of the church.

The church must face its responsibility in challenging youth to lives of service and to help young people to realize that they must give as well as get.

Plans are being worked out for enlarged activities in the youth program for the summer of 1948. The work of Fellowship Teams, Youth Activities Weeks, and camps and assemblies for youth must be promoted vigorously.

The Conference Youth assembly should have no less than 25 young people from each district of the Conference in attendance. If we can send 150 to Cleveland with a cost of from \$70.00 to \$100.00 per person, we certainly can place 200 young people in a Conference-wide assembly which will cost in travel and entertainment, on an average, not more than \$15.00 per person.

We are seeking to make the Conference-wide assembly a training center for local church youth leadership. It will do more to train young people for the work in their local church than will the Cleveland Conference. It can also give inspiration to youth and send them home with an enthusiasm for the youth program.

Begin now to make plans to have your church represented in the Conference youth assembly, May 31-June 4. Young people, ages 17-23 and young people 16 years of age and high school graduates may attend. Churches not having such persons may send a 16-year old officer.

## RELIGION

Some person's lives are too much like my friend's house. When he recently painted it himself, he found that others who had painted it before had neglected all the points which were out of sight of the ground.

Many people have used their religion only to "touch up the high points" of their lives. Business, race relations, prejudices have gone sadly untouched by the brush.—Chas. Ross Hodges, Pulpit Digest.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## BATESVILLE DISTRICT MEETING

The Woman's Society of Christian Service of the Batesville District held a meeting at Melbourne on December 4th, with Mrs. Alfred Knox, district president, presiding. The meeting opened by singing, "Jesus Calls Us." An inspiring devotional was given by Rev. J. H. Richardson, pastor of the Melbourne Charge.

Mrs. R. L. Blair, chairman of the nominating committee, presented the report of the committee and the following officers were elected for the ensuing year: Promotional Secretary, Mrs. Mac Martin, Mountain Home; President, Mrs. Paul McNeely, Batesville; Vice President, Mrs. Clarence Wilcox, Swifton; Recording Secretary, Mrs. J. W. Freeze, Newark; Treasurer, Mrs. R. L. Blair, Melbourne; Missionary Education, Mrs. Grace Hunt, Salem; Supplies, Mrs. P. G. Magness, Batesville, Rt. 3; C. S. R., Mrs. Sherman Russell, Calico Rock; Literature and Publication, Mrs. Arch James, Batesville; Status of Women, Mrs. King Sims, Batesville; Children's Work, Miss Ora Meeks, Batesville; Spiritual Life, Mrs. B. J. Garner, Batesville, Rt. 3; Youth Work, Mrs. Henry Crandall, Tuckerman; Student Work, Miss Florence Jelks, Batesville.

Preceding the lunch district officers conducted training classes for local officers. After the lunch was served, the afternoon session was resumed. Swifton requested the spring meeting of the southern zone and Cotter asked for the spring meeting of the northern zone. Their invitations were accepted.

An interesting playlet illustrating our 1948 program material was presented by Mrs. Wilcox, Mrs. McClard and Mrs. Murphy of Swifton. Mrs. B. L. Wilford, of Batesville, conducted the consecration service based on St. Matt. 18:3. At the close of her inspiring talk, Mrs. Paul McNeely sang the song, "Are Ye Able?" with the congregation joining in on the chorus. Mrs. Wilford closed this service with a prayer.

## ROE W. S. C. S.

The Woman's Society of Christian Service of the Roe church met November 20 at the home of Mrs. C. R. Andrews. The program, "Let Us Search and Try Our Ways," was led by Mrs. J. P. Trotter.

Talks were given on the subject by Mrs. M. A. Trice, Mrs. Tom Davis and Mrs. G. Gray. The songs, "Blessed Assurance" and "Tell Me the Story of Jesus," were used with Mrs. Earl Saunders at the piano. The closing prayer was led by Mrs. Andrews.

The following officers were elected for the coming year: President, Mrs. J. P. Trotter; Vice President, Mrs. G. Gray; Secretary, Mrs. M. G. Pigman; Local Treasurer, Mrs. Tom Davis; C. S. R., Mrs. J. H. Catlett; Children's Work, Mrs. J. I. Davis Jr.; Young People's Work, Mrs. Earl Saunders; Study, Mrs. A. Porter; Spiritual Life, Mrs. C. Andrews; Supplies, Mrs. M. A. Trice.

Mrs. Clyde Trice joined as a new member, and lovely refreshments

## WHAT IT MEANS TO WORSHIP

*A door that opened and swung wide  
In invitation to all weary souls.*

*Still hush of quiet reverence,  
Soft whispers of expectancy  
That sink to silence in the glow  
Of sunlight filtered softly through  
The pictured windows of eternity.*

*The throbbing of deep organ tones  
Like pulse beats of angelic wings,  
The solemn marching of a choir,  
And voices rising on a hymn  
To climb the staircases as stairs to God.*

*A brief word from the Holy Book,  
A simple, earnest pastoral prayer  
Lifting the hunger of men's hearts  
To higher altitudes of faith  
Where fresh, sweet winds of God blow through the soul.*

*A preacher searching an old text,  
Familiar, yet revealed with new,  
Rich meaning, let with fresh insight  
Into the Word, and into Life,  
And hearts girt with new courage and new faith.*

*The Word of God made flesh again,  
Articulate in human voice,  
Incarnate now in other lives,  
Pregnant with worlds yet to be born—  
Ah! Lord, I have grown taller in this hour.*

—Charles E. Schofield.

## STUTTGART FIRST CHURCH W. S. C. S.

The W. S. C. S. of First Church, Stuttgart, met at noon December 11th for a covered dish luncheon, business meeting and installation of officers for the new year.

Vice President Mrs. R. E. Hohn presided over the business session, Mrs. W. H. Clark, president, who is convalescing from a recent operation, was present as an honor guest.

Routine business was taken care of and some very outstanding reports were heard from which the society has won recognition. Mrs. W. M. Dunn was chosen to be honored with an Adult Life membership.

Mrs. Mark Townsend and Mrs. R. E. John reported on the District Officers' Training School which met in Pine Bluff recently, and presented new plans for the coming year. The Penny a Day for each member in accordance with the Federation Plan was accepted.

The Finance Committee will prepare a budget for approval and the pledge service will be conducted at the January meeting. Specific plans for cooperation with the United Charities Organization of the city were presented by Mrs. H. L. Scott and Mrs. John.

After the business session the group assembled in the main auditorium for the installation of officers conducted by Rev. V. D. Keeley around the altar which was decorated in keeping with the Christmas season. A prayerful spirit prevailed during the solemn and impressive ceremonies, which were interspersed with music by Mrs. R. E. John at the organ and Mrs. M. T.

were served at the closed of the meeting by the hostess.—Reporter.

## EXECUTIVE GROUP ENTERTAINED

Mrs. W. F. Cooley, wife of the new minister at Russellville, who is Secretary of Promotion of the North Arkansas Conference, entertained the Executive Committee of the local society at her home. Twenty-four officers were present.

Tuesday, December 9th, was local Training Day for new officers, Mrs. S. J. Rye, presided and Mrs. Earl Horton gave the opening prayer. Each 1947 officer gave recommendations from the conference minutes to the 1948 officer, so that new officers may have the opportunity of preparation before they take office in January. Reports were made for the last quarter so that the new officers might understand more fully the importance of that part of the work.

Mrs. Cooley was a most gracious hostess and served a delightful desert plate.—Reporter.

McCollum as soloist. The following officers were installed: President, Mrs. W. H. Clark; Vice President, Mrs. R. E. John; Recording Secretary, Mrs. Grovel Knoll; Corresponding Secretary, Mrs. F. W. Mahle; Treasurer, Mrs. Mark Townsend; Missionary Education, Mrs. Frank Brummitt; C. S. R., Mrs. N. W. Biddulph; Student Work, Miss Dana Boucher; Youth Work, Mrs. E. B. Swindler; Children Work, Mrs. Robert Wilbanks; Spiritual Life, Mrs. V. D. Keeley; Literature and Publications, Mrs. C. C. Dehne; Supplies, Mrs. R. E. Holt; Status of Women, Mrs. Troy Trice; President of the Wesleyan Service Guild, Mrs. Dan Boucher.—Reporter.

Drinkers, only, become "Alcoholics".

## OFFICERS TRAINING DAY AT FAYETTEVILLE

Central Methodist Church, Fayetteville, was host Wednesday, December 3, to the annual Fayetteville District Officers' Training Day. Mrs. Sam McNair, president, was in charge of the business session, first welcoming the ministers' wives who had come to the district since the last meeting of the group. Mrs. E. G. Kaetzel, Springdale, conference treasurer, was presented. Mrs. Denver Misenhimer, promotional secretary, spoke concerning special memberships, urging the district to at least average one for each society. She emphasized using the prayer calendars, checking the goal charts, sending reports of study courses to the proper persons, and complying with the penny-a-day program to increase our giving.

Mrs. J. E. Critz, conference president, installed the following district officers: Mrs. McNair, president; Mrs. H. B. Womack, Prairie Grove, vice president; Mrs. Ralph McGregor, Rogers, treasurer; Mrs. Misenhimer, Springdale, promotional secretary; Mrs. Dick Hodges, Siloam Springs, recording secretary; secretaries of divisions of work: Children's Division, Mrs. Evans Hudson, Fayetteville; Spiritual Life, Mrs. Paul Galloway, Fayetteville; Missionary Education, Mrs. Bessie Andrews, Bentonville; Literature and Publication, Mrs. Fred Butler, Bentonville; Christian Social Relations, Mrs. Howard Hooker, Fayetteville; Student Work, Mrs. Paul Bumpers, Fayetteville; Youth, Mrs. James Randle, Rogers; Status of Women, Mrs. J. J. Clark, Berryville; Supply, Miss Floy Dodgen, Siloam Springs; Mrs. Paul Galloway and Mrs. Earl Brown, Fayetteville, were in charge of the devotional hour, assisted by Mrs. J. E. Critz, Mrs. E. H. Hook, Mrs. W. F. Duskin, Mrs. Gilbert Hyde and Mrs. C. C. Yarrington.

The meditation was interspersed with quiet organ music and directed silent prayer. Prayer areas suggested were: Praise and adoration, thankfulness, ourselves, others, our nation, and world peace. Various worship centers were created at intervals during the meditation hour. One was a lighted globe of the world and a Bible poster, another was built around a three-branch candelabra, the cross and a picture; another, suitable for a time of giving a special offering consisted of one candle, a bronze plate, and a picture suggestive of giving. Mrs. Yarrington sang "My Task" and other hymns, accompanied by Mrs. Hyde, organist. It was a time of heart searching, indeed a heart-warming experience. Following this hour of prayer and meditation, the ladies of the host church led the way to the dining room, going by way of the prayer room.

After the noon meal, served by the Fayetteville ladies, workshops were conducted by district officers, enabling W. S. C. S. officers for the coming year to be schooled in their duties and to be given much helpful advice along their particular lines of work.

Youth and Young People and Beverage Alcohol.



## CURRENT NEWS IN ARKANSAS METHODISM

CHRISTMAS WITH THE  
COLT YOUTH FELLOWSHIP

We, the members of the Youth Fellowship of the Colt Methodist Church, met at the Methodist parsonage for a Christmas social. The purpose was to spread some Christmas cheer and try to bring some happiness to the sick and shut-ins. Some of us brought cakes to give to the shut-ins as a token of our thought of them at Christmas time.

Before leaving the parsonage we had a social together with our pastor, his wife and children. About twenty-five attended. We had refreshments and played games. We then loaded into three cars and left to visit the sick and shut-ins in our community. We stopped in front of these homes and sang Christmas carols. We then went up to the front door and continued to sing as we knocked until the door was opened. We went inside and sang again. Scripture was read and a prayer offered. A cake was then presented and the group filed out singing again. Everyone was surprised and their expressions of appreciation and happiness was a heart-warming experience. Some of them were touched because we remembered them and came to bring them Christmas tidings. They expressed their happiness by hearty handshakes and tear-filled eyes.

It was a real joy to us to bring happiness to others.—Ruby Hubert, Reporter.

MEETING OF SEBASCOT  
SUB-DISTRICT YOUTH  
FELLOWSHIP

The Methodist Sub-district Youth Fellowship met Thursday, December 18, with the Mansfield M. Y. F. with a total attendance of 106 representing church at Waldron, Waldron Circuit, Mansfield, Hartford, Huntington and Greenwood.

The youth choir of the host church presented a fine Christmas program through carols, special recitations and musical numbers.

Business meeting followed with the election of Miss Patton of Mansfield as publicity chairman due to the resignation of the past officer. Hackett will be host to the January meeting.

The meeting was adjourned for games and refreshments in the church basement.—Barbara Heart-sill.

POLK COUNTY METHODIST  
YOUTH FELLOWSHIP

The Polk County Youth Fellowship held its monthly meeting at Wickes on December 1, 1947.

The worship program, which carried out the Christmas theme, was directed by Gene Fields.

Following the worship program, Evelyn Davis, Hatfield, called the business meeting to order. The minutes were read and the roll was called by Mary Kate Simpson, Mena. A total of 126 members was present, representing the following towns: Wickes, Hatfield, Cove, Mena and Shady Grove.

The recreation was directed by Mrs. Eagles. This was enjoyed by all those who took part. Delicious refreshments were served by the Wickes group.

The next meeting was announced for Cove, January 5, 1948.—Reporter.

## NAYLOR CHARGE

The Lord has wonderfully blessed us this Christmas season in spite of the terrible tragedy that happened a few days before Christmas. Two of our fine young men of Mt. Vernon and one from Naylor were killed in a car wreck near Hendrix College.

We have just closed a three-days' meeting at Mt. Vernon in celebration of the birth of our Lord.

We were blessed with nice weather throughout the meeting, good attendance and the spirit of love and cooperation. They gave us another pounding, this one being their Christmas pounding. At the close of the Sunday morning service an invitation was given to all who wished to dedicate their lives to the service of the Lord in 1948. Around seventy-five people, young and old, came to the altar dedicating their lives to Christ whose birthday we were celebrating. We can truthfully say "It was good to be there."

Our Youth Fellowship was organized on Sunday night after which we took a ride on a Bible Quiz train.

Interest seems to be increasing in our Thursday night Bible Study Class here in Naylor.

We had a wonderful service at Naylor the second Sunday in December. Brother Connell brought us a message which seemed to touch every heart present. After the sermon the women spread lunch at the church and all enjoyed a delicious meal and an hour of fellowship. Brother Connell then held our first Quarterly Conference.

Oakland sponsored a fine program on Christmas Eve. The children had Santa Claus at the church to deliver their gifts and to talk with them. He also presented a nice pounding to the pastor and family.

We know that God still reigns in the hearts and lives of his people.—Mrs. Fred M. Thompson.

ARKANSAN WEDS MINNE-  
SOTAN IN FLORIDA

On December 20th at 9:45 p. m. Porter G. Weaver of Weiner, Arkansas, son of Rev. and Mrs. Porter Weaver of Weiner, was married to Miss Marguerite Betty Peterson of Stillwater, Minnesota, daughter of Mr. and Mrs. R. W. Peterson of Stillwater. The impressive single ring ceremony was read by Rev. Porter Weaver, father of the groom in the home at Jacksonville, Florida. Attending the couple were Mrs. Richard Hull of Jacksonville and George R. Weaver of Weiner, brother of the groom.

The bride was attired in a black dress with white lace trimmings and wore a corsage of white gardenias.

The couple will make their home in Jacksonville, Florida, where Mr. Weaver is a musician in the Navy Band at the Naval Air Station. Mrs. Weaver is associated with a record and radio shop.—Reporter.

It's better to be a poor gardener than a poor parent; you can throw out spoiled vegetables, but spoiled children you have to keep.—Mundy Smith, Woman's Home Companion.

The end of man is an action and not a thought though it were the noblest.—Carlyle.

## CHRIST IN CHRISTMAS

In pleasing contrast to much of the sensual and material observance of the Christmas season, was a simple yet dignified service of worship held in Conway First Church on Christmas morning.

The pastors, Dr. C. M. Reves and Rev. Carl Keightley had given much thought to the suggestion of a service at the church on Christmas Day. They had made careful plans in order that the time spent in the sanctuary might have meaning for any one who could or would leave the responsibilities and gaieties of the day for this time apart in worship of the Savior of the World.

A surprising number of people assembled in reverent spirit at the hour agreed upon. The robed choir in processional, the deep tones of the organ, the clear, full voice of the soloist, the beauty of the altar decorations, the "little ones" presented for dedication through baptism—all of these contributed to a setting, a sense of holiness, which lifted and refreshed tired and jaded spirits.

There was no sermon. Passages of scripture concerning the birth and mission of the child Jesus were read, with responses sung by all, using stanzas of a great Christmas hymn. These constituted the message. Time was given for all to pray silently about the things they felt deeply, and to meditate upon God's ways with his children. Later the worshippers were led in thought and prayer to lands afar and to needs different from their own, in a petition expressed from the pulpit for peace and good will to the Father of all.

The services was not long but its beauty and meaning will continue to bless those who by their presence signified that they wished to give Christ first place on Christmas. The regular practice of having a worship service on Christmas Day, if followed by all of our churches, would greatly enrich Methodism, and deepen our spiritual life.—Mrs. R. E. Connell.

CHRISTMAS PLAY AT  
WESLEY MEMORIAL  
CHURCH

Sunday night, December 21, a Christmas play was given by the young people of the Wesley Memorial Church at Conway. The play was based on the birth of Christ. A good crowd was present and enjoyed the production.

Wednesday night the church had a Christmas tree and all children of the Sunday School received a present as well as all members of the Home Department. To the delight of the children Santa Claus appeared just as the program was over. Because of more places to visit that night, Santa Claus only spent about twenty minutes with us and was off on his way. I said Santa appeared to delight the younger ones; he also seemed to give the older ones a thrill.

Wednesday night the choir met at 7:00 p. m., prayer meeting at 9:00 p. m. then a board meeting was followed by a potluck supper and watch party.—Reporter.

Children brought up in Sunday School are seldom brought up in court.—Wesley News.

HENDERSON COLLEGE  
ALUMNI ASSOCIATION  
ISSUES CALL

Arkadelphia—In order to bring records up to date, the Henderson College Alumni Association has issued a call to all graduates and former students of the college to inform it of their present addresses.

During the war, the limited staff of the Association was unable to keep accurate account of the many migrations of former students. Now, a concerted effort is being made to locate them. A card or letter may be addressed to Joe Hill, president, Henderson College Alumni Association, Arkadelphia, Arkansas.

CHRISTMAS ACTIVITIES OF  
THE BUTTERFIELD M. Y. F.

The Butterfield M. Y. F. began its Christmas season with a community singing at the home of Mr. and Mrs. Jim Wallace, on the evening of December 10. Miss Beverly Wallace assisted her mother with the entertaining. The old traditional Christmas carols were sung as well as some new ones. Game were enjoyed during intermission. Mrs. Wallace and Beverly served refreshments to the group.

On December 14 a special Christmas program to the entire Church School at the morning hour, after which all members exchanged inexpensive gifts. The young people promoted the sending of individual Christmas gifts to the children in our Methodist Children's Home. These children's names and ages had been secured from Mr. J. S. M. Cannon the week before. The entire Church School participated in this activity which resulted in an individual gift for each of the thirty children in our home.

The evening of December 21 highlighted the Christmas season. Mr. and Mrs. Harvey Lawrence, assisted by Mr. and Mrs. Frank Spurlin, entertained the Youth Fellowship with a candlelight supper at their home. The supper was served banquet style. The place cards were sprigs of mistletoe on a white easel on which the name was written. The centerpiece was a tiny Christmas tree with silver decorations under which was a miniature sleigh with Santa and his reindeer. Much the same scene prevailed on the second table except in place of Santa a dog was chasing a small fawn from the forest. Under each tiny tree lay gifts the young people brought to exchange. Each one also brought fruit and laid it in a box covered in red and green. This was later carried to an elderly man and woman.

The worship program which climaxed the affair follows:

"Silent Night" was sung before the guests were seated and the invocation was given by Mrs. Frank Spurlin.

Scripture, Carl Wilcox; Christmas, Mrs. Frank Spurlin; Reading, Ray Rusher; Legend of the Christmas Tree, Beverly Wallace; History of the Christmas Carol, Melvin Foster; Youth Fellowship Benediction, led by Melvin Efrid.

Final plans for sending gifts to the Methodist Children's Home were also made.—Mrs. Frank Spurlin, Y. P. Counselor.

## CHRISTMAS AT THE METHODIST CHILDREN'S HOME

Our children in the Home have just enjoyed what was for many of them the greatest Christmas they have ever known. The liberality of our Methodist people in providing for many separate gifts for each child is gratefully acknowledged. In addition to the large number of Christmas presents and toys, the Home has received a bountiful supply of fresh fruit, candy, nuts, canned fruits and vegetables, and other foods. One pastor, Brother Claud Hall, of Village, Arkansas, made two separate trips to the Home bringing canned products, presents, and toys for the children. Village is 140 miles from Little Rock. Firms, clubs, and other organizations here in the city were very generous in their gifts. To each individual, group, or organization sending presents we extend our most sincere thanks.

We list below the names of those who helped to make this Christmas such a happy occasion here at the Home:

Primary Department, First Church, Little Rock; Junior-Intermediate Department, Douglasville; Junior Department, Capitol View Church, Little Rock; Beginners and Primary Departments, Gardner Memorial Church, North Little Rock; Second Mile Class, First Church, Jonesboro; Dumas Memorial Church, El Dorado; Mr. and Mrs. Lee Allen, Little Rock; Susanna Wesley Class, Asbury Church; Kindergarten Department, First Church, El Dorado; Junior Red Cross, Little Rock; Eudora Public Schools; Vantage Church, El Dorado; Carthage W. S. C. S.; Waldron Methodist Church; Circle No. 2, Central Avenue Church, Batesville; Schallhorn Hardware Store, DeWitt; Circle No. 4, England Methodist Church; W. S. C. S., Ozark Methodist Church; Philadelphia Methodist Church; W. S. C. S., Wilson Methodist Church; Boren Bicycle Co., Little Rock; Wesleyan Service Guild and Builders Circle, England Methodist Church; Helena W. S. C. S.; Mrs. Otho Odum, Walnut Ridge; W. S. C. S., Magnolia; Siloam Springs Methodist Church; Attica W. S. C. S.; Altheimer Methodist Church; Mrs. A. G. Bridges, Little Rock; Martha and Mary Class, First Church, Batesville; College Class, First Church, Batesville; Primary Class, Perryville Church; Junior Department, First Church, Conway; Reyno Methodist Church; Junior Department, First Church, Little Rock; Mrs. Allen Mulkey, Little Rock; Earle Wesleyan Service Guild; Malvern Methodist Church; First Methodist Church, Pine Bluff; Horatio W. S. C. S.; Mr. Howard Stebbins, Little Rock; West Memphis Methodist Church; Scott-Mayer, Little Rock; Mable Crawford Class, Lakeside Methodist Church, Pine Bluff; Men's and Women's Bible Classes, Lincoln Methodist Church.

Asbury Class, First Church, Batesville; Marion Wesleyan Guild and W. S. C. S.; Cotter W. S. C. S.; Yarbrough Methodist Church; Oppelo Methodist Church; Primary and Junior Departments, First Church, North Little Rock; Bauxite Methodist Church; Intermediate Department, Waldron Methodist Church; W. S. C. S., Portia; Mrs. Olen Harris, Alicia; Maynard Circuit; W. S. C. S., Glenwood; Circle No. 1, West Memphis; W. S. C. S., Hayes Chapel;

Berean Class, Paris; Mrs. Ted Rogers; Mr. and Mrs. Carl Illing, Pine Bluff; Young People, Dover Methodist Church; Louis Schneider, Little Rock; Dorothy Donelson, Little Rock; Circles No. 4 and No. 5, Asbury Church, Little Rock; See's Variety Store, Little Rock; Village Church; Mrs. Alice Erasmell, Little Rock; Mrs. Ruby Kellogg, Wynne; Mrs. W. W. Zass, Little Rock; E. B. Waldrum, Arkadelphia; Junior Department, Atkins Methodist Church; Lonoke Sunday School; Harrisburg W. S. C. S.; Gentry Sunday School; Ogden Methodist Church; Prairie Grove W. S. C. S.; Mablevale Methodist Church; Circle No. 12, First Church, Little Rock; Junction City W. S. C. S.; Frances Kelley, North Little Rock; M. Nahas, Waldron; Circle No. 2, Capitol View Church; Mrs. J. E. Baugh, DeQueen; C. G. Red, Little Rock; Hartman Methodist Church; Luxora Methodist Church; Elm Springs Methodist Church; Alta M. Bateman Class, Clarendon; Butterfield Methodist Church; Junior Department, Clarks-ville; Mrs. John Jones, Glenwood; Dardanelle Sunday School; Huntsville W. S. C. S.; Girls' Interest Group, Keith Memorial Church, Malvern; Mrs. B. T. Clark, Wolf Bayou; Grand Avenue Church, Hot Springs; Young People, Salem Methodist Church, Bryant Circuit; Citrus Juice Co., Little Rock; Optimist Club, Little Rock; Mr. R. E. Steuber, 555 Inc., Little Rock; Watson Methodist Church; Parker's Chapel, RFD, El Dorado.

West Helena Methodist Church; Boyd Grisham, Colt; Mr. and Mrs. J. G. Jones, Watson; Youth Fellowship, Siloam Springs; Mrs. Bryan York, Forester; Good Faith W. S. C. S.; Pottsville Methodist Church; Dumas Methodist Church; Standard Tire and Supply Co., Little Rock; Mrs. Effie Ethridge, Little Rock; Mr. Rhodes, Little Rock Laundry; Judge and Mrs. Frank Smith, Little Rock; Youth Fellowship, First Church, El Dorado; A. W. Kever, Springdale; Children's Department, Trumann Methodist Church; Dan Webster Feed Store, Little Rock; Otto Liebrock, Smith Rice Mill, DeWitt; Mrs. Mildred Denham, Johnson's Bakery, Little Rock; Youth Fellowship, Hunter; Ulm Methodist Church; Farmington W. S. C. S.; Lucille Bethea, Camden; Vannale W. S. C. S.; Lepanto W. S. C. S.; Youth Fellowship, Hartman; Prairie Grove W. S. C. S.; Emmett W. S. C. S.; Ebenezer Church, Village-Dumas Charge; Crusaders Class, Goddard Memorial Church, Ft. Smith.—J. S. M. Cannon, Superintendent.

### CHIVALRY

Who killed chivalry? That is perhaps a debatable question. But as to who it is that keeps it dead, I have no doubt. It is the women who keep chivalry buried beneath the sod.

How can a man be chivalrous to a female who waddles down a city street with a \$500 fur coat over sloppy slacks? How can he be a knight in shining armor to a sophisticated damsel with a cigaret hanging out the corner of her red, red mouth, always going one better with a smutty story? How can one be protective to a dame who mainly wants to know if there is liquor in the bottle? And as for the battle-ax who gives you that accusing look and shoves you across the aisle when you finally win the battle with your conscience and offer her your seat, no, no, no!—Kelly O'Neill, Denver Post.

## STUDENT RECOGNITION DAY AT CONWAY

Rev. James Fleming, ministerial student of Conway, spoke at the Student Recognition Day Service at 11 a. m., Dec. 28th. Mr. Fleming spoke on "Christ's Meaning for Today". Students who were home from college assisted with the service.

Louise Dickerson who is studying dramatics with the Goodman Theatrical group of the Chicago Art Institute read the scripture and led the prayer. E. Wainwright Martin, Jr. presented a sketch of the work of the Wesley Foundation at Ohio State University.

Special music for the service was furnished by Thomas Mills, student at Illinois University, who sang "The Lord's Prayer" by Malotte, and David Webb of John Brown Uni-

versity whose offertory solo was "Fear Not Ye, O Israel" by Burk. The Student choir sang "Infant Holy, Infant Lowly." Miss Mildred K. Shields, student at Hendrix, played Franck's "Pastorale" as the prelude and Bach's "Blessed Jesus, Now We Greet Thee" as the postlude. Rev. Carl Keightley, Minister of Students was in charge of the service.

Other students activities for the holiday included a pot-luck supper for senior high and college students on Dec. 21, and a party for college students given by Dr. and Mrs. C. M. Reves and Rev. and Mrs. Carl Keightley on Dec. 29th.—Reporter.

The most important thought I ever had was that of my individual responsibility to God.—Daniel Webster.



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"Let not your  
heart be troubled—"

## IN MEMORIAM

"—In my Father's house  
are many mansions"

**ANDERSON**—On October 17 1947, the soul of Walter Scott Anderson passed to its final reward while he was working on his house in Monticello where he expected to spend the remainder of his life.

Mr. Anderson was born on April 19, 1875, the son of J. T. D. and Elizabeth Bird Anderson of Wilmar where his life time was spent. For years he served as steward in the Methodist Church and as a trustee and Sunday School superintendent. His home was always open to the preachers. One of his chief pleasures was in helping others. Many good deeds of charity were freely done that others knew nothing of. Not only will his family miss him, but the town of Wilmar has suffered a great loss.

Mr. Anderson is survived by his wife, a sister, Mrs. R. A. McClintock, a niece, Mrs. Vera White, four great nieces and one great, great nephew. Burial was in the Wilmar cemetery and the funeral was conducted by Rev. H. D. Ginther, Rev. O. W. Hoover and Rev. O. W. Barbaree.

The large crowd in attendance at the church, especially among the negroes, attests the loss of a friend.—His aunt, Mrs. Edna C. Raines.

**GRANTHAM**—Mrs. Ara Grantham, age 81 years and seven months, widow of the late Walter J. Grantham, died at her home at Snyder on October 1.

Mrs. Grantham was one of the Cone family who was born and reared in Ashley County. She is survived by four daughters, Mrs. M. P. Timberlake of Snyder; Mrs. W. E. Brewer of Dallas, Texas; Mrs. J. S. Ross of Arkansas City; Mrs. R. E. Miller of Omaha, Nebraska; two sons, LeRoy J. Grantham of Memphis, Tennessee, and Walter D. Grantham of Fort Worth, Texas; twenty grandchildren and twenty great grandchildren and many other relatives and friends who have had their lives enriched by the example of her sweet Christian life.—Jeff E. Davis.

**LEE**—Mrs. Mary S. Lee, one of the oldest members of the Cherry Hill Methodist Church died at the home of her daughter in Mena on Tuesday morning, November 25, at the age of 81 years. Mother Mary, as she was lovingly known by all in this community, had been in failing health for several years. Though not able to attend the services in her church, she kept a loyal interest in the work of the church and was a spiritual help to pastor and members alike.

Mrs. Lee was born in Tennessee in 1856 and at an early age moved to Arkansas with her parents who settled in Booneville. At the age of 14 she joined the Methodist Church at Booneville. Thirty-five years ago she and her husband and family moved to this community where they have since made their home. They became active in the affairs of the church and at the time of Mrs. Lee's death, she was the second oldest member of the church.

Funeral services were held at the Methodist Church of Cherry Valley at 2:30 p. m., Wednesday, November 26, with the writer in charge, assisted by Rev. Will S. Cazort of Mt. Ida and Rev. J. Logan Simpson of Shady Grove. Burial was in the Cherry Hill cemetery beside her

husband who preceded her death several years ago.—George J. Barth, Pastor.

**BURGESS**—C. F. Burgess passed away on September 27, 1947. Surely if any man "walked with God" he did. The crowning day of his eighty-six years came on that September day. Throughout those years the sunshine of his great heart seemed to drive the clouds from any life that he contacted. His life refuted the idea that a man had to live ungodly to be happy. His life also refuted the idea that a man must have great wealth or worldly possessions to be happy.

Mr. Burgess' life was not only a challenge to worldly and ungodly men, but it was a confirmation that only he who walks with God can have everlasting joy and happiness. His life in the church was a blessing to all who knew him because of his faithfulness and promptness. He had been a member of Fairview Church, Texarkana, for many years. His funeral was held in the church that he loved by the writer.—Fred L. Arnold.

**FRANKLIN**—Rev. Charles Franklin was born October 14, 1868, near Sedalia, Mo. He was one of eleven children born to Thomas Calvin and Sarah Etta Franklin. He is survived by three brothers and one sister; Emmet of Ashdown, Arkansas, John of Sedalia, Mo., Clarence of Marshall, Mo., and Mrs. America Gauldin of Conway, Arkansas.

He was married in 1895 to Miss Irene Cloyd of Fayette, Mo. The same year he was received on trial in the Southwest Missouri Conference of the Methodist Church. He dropped out of active work fifteen years to further his education. He was a graduate of Central College at Fayette, Mo., and did extensive study in Vanderbilt and Yale Universities. In 1919 he was transferred to the North Arkansas Conference, and served pastorates at Russellville, Paris, Searcy, Forrest City, Parkin, and Hartford. Retired with the superannuate relation in 1937 after twenty-eight years of active service and a total of fifty-two years in the ministry. He bought a home in Conway and resided there until his death. His wife survives him and is in a hospital in Little Rock. They had no children. The funeral was conducted by Dr. C. M. Reves, pastor of First Methodist Church, Conway, and burial was in Fayette, Mo.

Brother Franklin was an eager student, an extensive reader, and much interested in scientific subjects. He had a fine library which he gave to the State Teachers College a short time before his death.

He was a good man with high moral and religious ideals. While living in Conway he was attentive to the church and liberal in his contributions. He enjoyed the Men's Bible Class and the fellowship of the Methodist Veterans' Club. He was president of this club one year. He reached the good age of seventy-nine.—W. P. Whaley.

**CAMPBELL**—Rev. William Franklin Campbell, one of our retired ministers died Saturday night, June 21st at his home in Arkadelphia. The funeral service was held in the Murry Funeral Home on June 23rd. Rev. John B. Hefley,

pastor of the First Methodist Church of Arkadelphia, had charge of the service.

Brother Campbell was born September 6, 1866 at Wynsboro, Texas. He was the son of Mary Ann Brown and Andrew Jackson Campbell. He was active in the Methodist ministry for 31 years. His first charge was at Umpire, Arkansas. He served in both the Little Rock and the North Arkansas Conferences in Arkansas, and in conferences in Oklahoma and Texas.

Brother Campbell was married to Miss Mattie Ann Hicks on December 24, 1886. Ten children were born to that union. Besides his wife, he is survived by two daughters, Mrs. O. W. Wheeler, Amity; Mrs. C. D. Wheeler, Waycross, Ga.; and by four sons, W. A. Campbell, Arkadelphia, A. A. Campbell, Ross, S. W. Campbell, Little Rock, and J. W. Campbell, Malvern; and by two sisters, Nannie Moore, Hatfield; and Mrs. Ada Snoddy, Oklahoma City; one brother, C. H. Campbell, Quinton, Oklahoma.

Brother and Mrs. Campbell had made their home in Arkadelphia for the past fifteen years. They were loved and admired by all the people who knew them.—John B. Hefley.

**BURTON**—Mrs. Geneva Davidson Burton was born at Evening Shade, Arkansas, August 12th, 1884. She was the daughter of Mr. and Mrs. Sam H. Davidson. On June 6th, 1912, she was married to Rev. Carl C. Burton; and since that time has been a constant source of inspiration and help to her husband. Before her marriage Mrs. Burton had been teaching and at times after her marriage she taught when needed. She had a marvelous ability to discover the latent possibilities in her pupils, and to challenge them to develop and to use their talents

for the enrichment of their own lives and the betterment of their fellowmen. Many men and women are today very useful citizens because Mrs. Burton succeeded in leading them in the larger and fuller life.

As a minister's wife Mrs. Burton was constantly discovering and helping to develop leaders in the Church, both among the young people and among the adults. She loved people, and they loved her and readily followed her leadership in the work of the kingdom.

As long as her health permitted she taught in Standard Training Schools in churches throughout our Conference, and elsewhere. In these Training Schools and classes she was able to help many leaders to get a new vision and a larger conception of God and His Church and the work to which they had been called.

Mrs. Burton loved especially the women's work, and she organized and promoted many Women's Societies and Guilds in the Conference. She was recognized as an authority on women's work.

Mrs. Burton knew how to help those who needed help without hurting them, and eternity alone will reveal how many she has helped and how much she has helped them. She was a true friend.

On August 16th, 1947, Mrs. Burton died in the Methodist Hospital in Memphis, Tennessee. Funeral services were held in First Methodist Church, Batesville, with the pastor, Rev. H. Lynn Wade, officiating, assisted by Rev. J. Albert Gatlin, her district superintendent, and the writer.

Besides her husband, she is survived by three sisters, Mrs. J. B. Edwards, Miss Olive Sue Davidson of Blanchard, Oklahoma, and Mrs. T. C. Phillips of Soda Springs, Idaho.—Allen D. Stewart.

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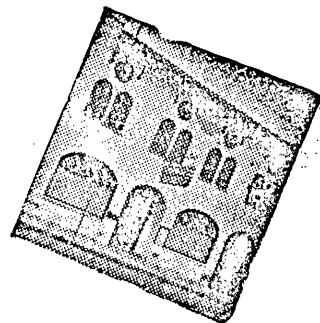
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**THE GOOD SAMARITAN**

A colored preacher, attempting to prove his ability as a Bible student, told the story of the good Samaritan in these words:

A certain man went from Jerusalem down to Jericho and he fell among thieves. And they beat him and they kick him and they leave him on the roadside to die.

And the Queen of Sheba, she come by and she give him a hundred changes of raiment and a thousand talents of gold. And he jump in her chariot and go skylarking off in the woods. And he run under a big oak tree and his hair got caught in a limb, and there he hung. And the three wise men came by and cut him down. And he fell on stony ground. And it rain for 40 days and 40 nights, and he went and hid himself in a cave. And the ravens came and fed him on locusts and wild honey.

And when it quit raining, he come out and a man say to him, "Come with me to supper." And he say, "I can't. I done married me a wife and the seven foolish virgins done burnt up all the oil."

So he went out in the highways and by-ways and he found Daniel in the lion's den. And he say to Daniel, "Daniel, put on your coat of many colors and let's go up to Jerusalem."

So Daniel did and they did. And up in Jerusalem he saw Queen Jezebel setting up high in a window. And she laugh at him and make him mad. And he say, "Throw her down." And they throw her down seven times. Then she laugh and he say, "Throw her down some more." So they throw her down seventy times seven times, and of the fragments they pick up twelve basketful.—Southwest American.

**RECEPTION AT CENTERTON**

A reception was given at the Centerton Methodist Church on Wednesday evening, November 26, at 7:30 o'clock, honoring our returned pastor, Rev. Cathryn Ferrell. The M. Y. F. presented a musical program at the beginning of the evening and following the program Mrs. Pearl Soules, president of the W. S. C. S. presented Mrs. Ferrell with a beautiful pigskin briefcase from the W. S. C. S.

Refreshments were served in the basement and games were played.

Everyone had a very enjoyable evening and we are glad to have our pastor back for another year.—Mrs. Leslie N. Brown, corresponding secretary of W. S. C. S.

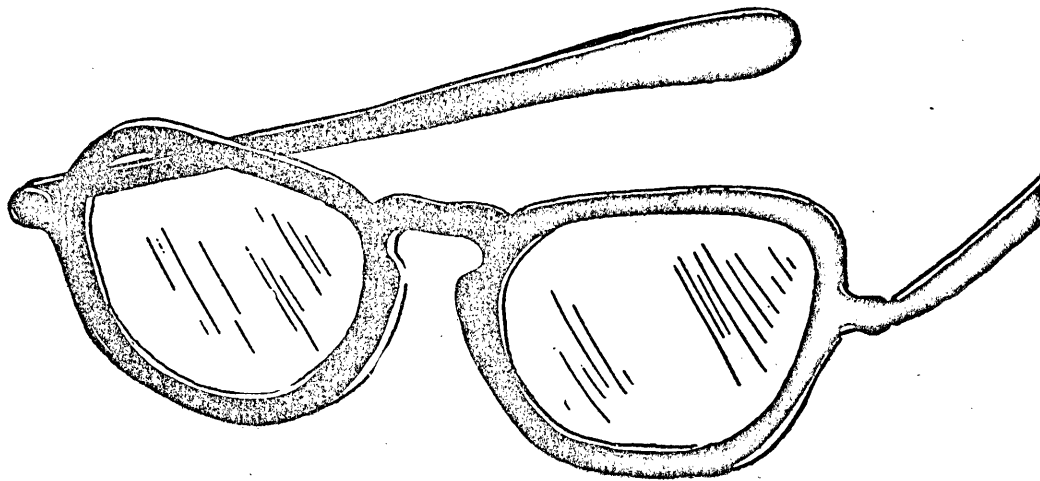
**ALICIA M. Y. F. GIVES INTERESTING PROGRAM**

With the Christmas season near at hand the M. Y. F. chose for their theme at the evening meeting "The Christmas Story." The program was built around hymns and carols of Christmas, and stories of their origin were given by members of the group.

Further plans were made for the decoration of the church and the Christmas program of which the M. Y. F. had charge.

We also planned to select a few from the group to accompany Brother Wilcox and sing carols to "shut-ins" who were unable to attend Christmas services.—Cleveland Rogers, Reporter.

Generalissimo Chiang Kai-Shek: "When we look at the present world situation thru the lens of Christian faith, much which is obscure and confused becomes clearer."—In Quote.

**LET'S LOOK AT 1948:**

Now that we have a brand new year ahead of us—a year that will be one day longer than last year—we would like to take a minute or two to point out some of the things we hope to accomplish in 1948:

**CONCERNING OUR EXPANSION PROGRAM:**

During the war we formulated plans of an expansion of our facilities so that we might serve thousands of new customers. Those plans, which represented an expenditure of many millions of dollars, were carried forth last year to the fullest possible extent consistent with the supply of materials, many of which are still scarce. 1948 will see no let-up in this greatest expansion program in our history.

**CONCERNING IMPROVED SERVICE:**

Perhaps the most important part of our program of expansion has been the millions of dollars spent on new lines, generating equipment, and additional sub-stations. This means that in 1948 we will be able to create more electric power—and deliver it more dependably than ever before, a point of extreme importance to the many new industries that are coming to our state.

**CONCERNING THE COST OF YOUR ELECTRICITY:**

As very nearly everyone knows by now, electric power is almost the only major item in today's cost-of-living budget that has not skyrocketed! Fact of the matter is, our customers are now receiving more than TWICE as much electricity for their dollar as they did 20 years ago. What accounts for this? Just plain hard work—plus intelligent BUSINESS-MANAGEMENT! And you may be sure that on every one of the 366 days in 1948, we will KEEP on working to keep electric service your biggest bargain!

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## The Sunday School Lesson

By DR. O. E. GODDARD



### OUR RELATIONSHIP TO GOD

LESSON FOR JANUARY 18, 1948

SCRIPTURE TEXT: John 4:5-26. Romans 8:12-17; 31-39.

GOLDEN TEXT: It is the Spirit himself bearing witness with our spirit that we are the children of God. Romans 8:16.

In the sixth and seventh chapters of Romans, Paul discusses at length the question of servitude and whose servants we are. He seems to tell of two opposing powers, each trying to make man his servant. Paul tell us often when he would do good he fails to do it, and that when he is tempted to do evil something pulls him otherwise. "For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of the God after the inward man: But I see another in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.—Romans 7-19-23.

#### Every Person A Servant Of Sin Or Righteousness

"Know ye not, that to whom ye yield yourselves servants to obey ye servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness?"—Romans 6:16.

"Do you not know that if you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or obedience, which lead to righteousness?"—Romans 6:16, Revised Standard Version.

Who obeys the appetite for liquor is a servant of liquor and liquor is a hard and ruinous master. He who yields himself to the love of money is a servant of Mammon. This is incompatible with being a servant of God. "Ye cannot serve God and Mammon." Mammon has millions of servants. If men gain the whole world in the mad rush for money and lose their souls, what profit have they? Men forget their families, communities, and churches and for God for filthy lucre. No man dominated by the passion for money is a free man. He is an abject slave. When a man is a slave to appetite and passion, and lives a sensual life, he is dangerously near to becoming a brute. If he is a rapist he ought to be executed. If he is a seducer he ought to be cast out from decent society and become a vagabond on the face of the earth, despised by all. All sin is enslaving. Only righteousness is liberating.

#### Every Child Is Born A Child Of God

In most cases hereditary influences play powerfully upon a child in the wrong direction. Unless the parents, the church, and the school do a noble part, the child is likely to sin out of the Kingdom of God. Thus he becomes a self-disinherited child of God, but he still has an option on sonship if he will accept it.

#### Disinherited Children Have Fears

The unrighteous children may and very often do have fears, and also longings persist. There is an

aching void that sin cannot assuage. God says, "Son give me thy heart." The Spirit says, "Come, and the bride (The Church) says, "Come," and when the son comes the Father meets him like the father in the story of the prodigal son, and welcomes him back into his family.

The disturbed, harassed, confused world needs to hear the invitation of the Father and return to Him. He will dissipate fears, soothe aching hearts, and feed hungry souls.

#### Adoption A Real Transaction

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Romans 8:16. The self-disinherited son has been received, by his own choice back into the family. He is now a bona fide heir of God and a joint heir with Jesus Christ. (What an inheritance!)

I have seen adopted children become most loving, obedient children. I think the state law requires the adopted child share in the property of the parents just as an own child shares in the property of its natural parents. But no child can thus become an heir without legal process being gone through with for the adoption into the family. The alienated child of God when he return is not aware of the very significant transaction of adoption as having been performed, but it was done nevertheless. Nearly all of us are adopted sons and daughters of the loving God, the Father.

#### The Witness Of The Spirit

When this transaction of adoption takes place in heaven, the adopted child needs to know it and rejoice in his inheritance. There is no earthly court to tell him. The court cannot tell him. Friends cannot tell him. Only a messenger from the heavenly court can tell him. A most wholesome and comforting doctrine is that, "That Spirit itself beareth witness with our spirit that we are the children of God."

Later in this quarter we shall have a fuller lesson on the Holy Spirit, but two facts I mention now: No church member should be satisfied until he has this inward assurance, that he is a child of God, and also, that the Methodist Church was the first great modern Church to preach the witness of the Holy Spirit.

#### Sonship Inalienable

There is no power on earth or in hell that can deprive a child of God of his sonship.

"Should earth against my soul engage  
And fiery darts be hurled,  
Then I can smile at Satan's rage  
And face a frowning world."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—Romans 8:35.

"For I am persuaded, that neither death, nor life, nor angels, nor principles, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans 8:38-39. The adopted son has all the power of high heaven over him, and beneath him are the everlasting arms.

#### The Son Can Forfeit His Sonship

While no power on earth or the nether world, can deprive one of his sonship, he can lose it by giving up his faith and living a life of unrighteousness. We are warned all through the Bible to be faithful unto death. The Bible is very plain in stating that if a man give up a life of righteousness he can be lost. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath transgressed, and in his sin that he hath sinned, in them shall he die."—Ezekiel 18:24.

"Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Timothy 1:19-20.

It is the privilege of God's sons and daughters to live with a sense of God's approval. This is the normal life of God's children. But there is no doubt that men and women can and have made shipwreck of their faith and been lost. It

is also true that if we are faithful and live a life of righteousness we shall come out more than conquerors through Him who loved us. So let every one of us live a triumphant life and gain an abundant entrance into the eternal city.

Mrs. Oscar A. Ahlgren, at General Federation of Women's Clubs: "Peace begins on my street. Peace begins in my block. Peace begins in my house. Peace begins in my heart. Peace begins in your heart. I appeal to you to constantly bear in mind that not in Russia, not in the Balkans, not in England, not in Washington, D. C.—but in your heart and in my heart is the question "Shall we have a just and lasting peace?""—In Quote.

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